

Temple Themes

in the Oath and Covenant of the Priesthood



Jeffrey M. Bradshaw

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The Oath and Covenant of the Priesthood, as found in D&C 84:33-48, is an ideal focus for a scripture-based study of temple themes. These verses speak plainly about the highest blessings of the Melchizedek Priesthood. What may be less-appreciated is the clarity with which the same revelation describes the required sequence of ordinances through which individuals and families may qualify for exaltation. It is significant that this revelation was given in 1832, a decade before the Prophet began to teach many doctrines of the higher priesthood and the temple in plainness to the Saints in Nauvoo.

The purpose of this book is to explore the meaning of the verses summarizing the Oath and Covenant of the Priesthood in light of the ordinances required for exaltation. In matters of doctrine, the author has relied on what can be found in scripture and in statements of members of the First Presidency and the Quorum of the Twelve Apostles. To provide illustrations and additional background, he has drawn from a wealth of other sources. Written engagingly, and illustrated with carefully-selected images, this book is designed to encourage readers in their own study of priesthood doctrines and in their personal efforts to understand and keep their covenants.

About the Author



Jeffrey M. Bradshaw, Ph.D., is a Senior Research Scientist at the Florida Institute for Human and Machine Cognition (IHMC) in Pensacola, Florida (www.ihmc.us/groups/jbradshaw). His professional writings have explored a wide range of topics in human and machine intelligence and their interaction.

The first volume in the *Temple Themes* series was entitled *Temple Themes in the Book of Moses*. In addition, Jeff has written a highly-acclaimed scholarly commentary on the book of Moses entitled *In God's Image and Likeness* (www.imageandlikeness.net). It has been praised by the eminent Old Testament scholar Margaret Barker as "remarkable," by the Emeritus Director of FARMS S. Kent Brown as a "most interesting tapestry," by BYU Professor of Ancient Scripture David R. Seely as being of "cosmic scope" with a "wealth of stunning artistic and literary images," and by prominent LDS scientist David H. Bailey as a "uniquely modern and honest treatment." Among other LDS conferences and symposia, Jeff has presented at FAIR meetings in the USA, Germany, and France. He has published in the *Studies in the Bible and Antiquity*, *Element: A Journal of Mormon Philosophy and Theology*, and *BYU Studies*. He was a missionary in the Belgium-Brussels mission, and has since served in a variety of Church capacities including early-morning seminary teacher, bishop, high councilor, stake presidency counselor, and temple ordinance worker. Jeff and his wife Kathleen are the parents of four children.



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Eborn Books
Salt Lake City, 2014

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Acknowledgements

I appreciate the kindness of the following individuals, who provided helpful comments, conversations, and encouragement at various points along the way: Brent and Ede Blackburn, Jonathan D. and An Redd Bradshaw, Scott and Linn Pinnock Bradshaw, Matthew B. Brown, James Carroll, Nancy and Peaches Caudle, Delton W. and Cherrie Clark, Bret and Cindy Eborn, Paul and Jetta Fairbanks, Paul J. and Joan Feltovich, Scott Gordon, Grover and Twila Hall, Bill Hamblin, Bryce Haymond, Rich and Laura Hoffman, Frederick Huchel, Stéphane and Agnès Janda, Bruno and Magali Kahne, Marcel Kahne, David J. Larsen, Carl and Catherine McArthur, Chris Miasnik, Judi and John Morrell, Nathan Richardson, Bonnie B. Robinson, Glenn H. Robinson, Kerry Shirts, Rudi and Sylvie Sordes, John Tvedtnes, and Stephen T. and Diane Whitlock.

Thanks to the many artists and photographers who contributed to the beauty of the images and figures in this book. I am also grateful to the Church Intellectual Property office and to Pat Williams and Cory Maxwell of Deseret Book for their help in securing permissions for the reuse of copyrighted materials.

I am grateful to those with whom I have served closely in the Pace Ward, especially Jimmy and Krista Donohoe, Paul and Sylke Boshard, Eduardo and Blesinda Aguilar, and Danny and Dana Hawkins. I would like to also express thanks to my friends in the leadership of the Pensacola Florida Stake, especially Kevin and Shauna Curtis, Eric and Elizabeth Tindall, Greg and Tresa Kirby, and Bryan and Penny Schlaffer.

This book is dedicated to the patrons and former presidents of the Birmingham Alabama Temple: E. Allen Rich, J. Reid Giles, Malcolm D. Otis. Special thanks is due to the temple president and matron at the time the first edition of this book was written, Kent R. and Geniel Van Kampen, for their suggestions, encouragement, and example. Robert M. McChesney, Sr. and Laraine F. McChesney were graciously serving at the time of this 2014 update edition.

My children and their spouses (Robert W. and Camille James Bradshaw, M. Elizabeth and Sakiusa Vakalala, Thomas M. and Lisa Paulson Bradshaw, and Samuel H. Bradshaw) offered their support and encouragement and contributed helpful perspectives and feedback. Samuel provided the design for the book cover. Thomas managed the Web sites associated with this book (www.templethemes.net), in collaboration with Robert and Samuel. My wife Kathleen lovingly accommodated the many inconveniences of the writing process and was, as always, honest and insightful in her comments and unfailing in her support.

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Dedicated in love to all those who serve in the Birmingham Alabama Temple



Figure 0-1. Stephen T. Whitlock, 1951-: Birmingham Alabama Temple¹

Introduction: Why Do We Participate in Temple Ordinances?

PRESIDENT Dieter F. Uchtdorf has expressed the concern that sometimes “Church members focus on *what* the Lord wants them to do and *how* to do it, but forget the *why*.” Further explaining his feelings, he said:²

While understanding the “what” and the “how” of the Gospel is necessary, the eternal fire and majesty of the Gospel springs from the “why.” When we understand *why* our Heavenly Father has given us this pattern for living, when we remember *why* we committed to making it a foundational part of our lives, the Gospel ceases to become a burden and, instead, becomes a joy and a delight. It becomes precious and sweet.

A Sometimes-Forgotten Reason for Temple Ordinances

Why do we participate in temple ordinances? Three main reasons come to mind:

- A first reason is *personal communion with the Lord*. I have often gone to the temple to seek help with the particular challenges of the moment. That help has always come when the time was right,³ and when I was sufficiently

prepared to receive it. However, if personal communion with the Lord were the only reason to go to the temple, He could just as well have had special-purpose rooms for meditation and prayer built in every local meetinghouse. Members would have been spared considerable time, expense, and travel.

- A second reason is to receive *required ordinances for ourselves and for our ancestors*. The importance of providing these ordinances for each one of God's children cannot be overstated.⁴ However, if performing the necessary ordinance work for others were the only reason we were invited to return to the temple frequently, the Lord could have designed the experience in a way that would have allowed us to complete the essential elements in behalf of each person much more efficiently, in minutes rather than hours.
- A third reason—sometimes forgotten, though equally essential—is to participate in *instruction on the plan of happiness and our place within it*. For example, each time we join in an endowment session, we benefit from approximately an hour and a half of divinely prepared and carefully executed lessons about the most important matters in the universe. This is the graduate school of spiritual instruction. Here we are taught not only as we reflect on what we see, hear, and do, but also as we receive enlightenment directly from the Holy Spirit, custom-tailored to our current needs and to our state of personal readiness, in a quiet setting free from inner and outer distractions.

As a professional teacher, Elder John A. Widtsoe took special delight in the model of instruction provided by temple service:⁵

The [elements of the] endowment... fall clearly into four distinct parts: the preparatory ordinances; the giving of instructions by lectures and representations; covenants; and, finally, tests of knowledge. I doubt that the Prophet Joseph, unlearned and untrained in logic, could of himself have made the thing so logically complete. The candidate for the temple service is prepared, as in any earthly affair, for work to be done. Once prepared, he is instructed in the things that he should know. When instructed, he covenants to use the imparted knowledge, and at once the new knowledge, which of itself is dead, leaps into living life. At last, tests are given him, whereby those who are entitled to know may determine whether the man has properly learned the lesson...

Altogether our temple worship follows a most excellent pedagogical system. I wish instruction were given so well in every schoolroom throughout the land, for we would then teach with more effect than we now do.

Speaking of the need for each member to receive personal revelation about the meaning and import of the temple endowment, Elder Widtsoe continued:⁶



Figure 0-2. John A. Widtsoe, 1872-1952⁷

The endowment is so richly symbolic that only a fool would attempt to describe it; it is so packed full of revelations to those who exercise their strength to seek and see, that no human words can explain or make clear the possibilities that reside in the temple service. The endowment which was given by revelation can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be greatest....

In temple worship, as in all else, we probably gain understanding according to our different knowledge and capacity; but I believe that we can increase in knowledge and enlarge our capacity, and in that way receive greater gifts from God. I would therefore urge upon you that we *teach those who go into the temples to do so with a strong desire to have God's will revealed to them...* not for publication, or for conversation, but for our own good, for the satisfying of our hearts.

The Oath and Covenant of the Priesthood in Light of the Temple

The two parts of scripture that have had the most influence on my understanding and appreciation of temple worship are the book of Moses and section 84 of the Doctrine and Covenants. Having been strengthened and enlightened in recent years by a close examination of the book of Moses, it has been a joy to feel ready at last, if still somewhat unprepared, to enter into a more serious study of section 84.



Figure 0-3. View of Nauvoo from Iowa, ca. 1850⁸

My desire to learn more about the relationship between the priesthood and the ordinances of the temple grew in studying a document from the First Presidency and the Twelve called the “Leadership Training Emphasis.”⁹ Among other things, it instructs local leaders to emphasize the role of the Melchizedek priesthood in preparing members for exaltation. Then, a passage of scripture is cited—the only verses specifically mentioned in the entire document—Doctrine and Covenants 84:19-22:

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live.

These verses speak about the highest blessings of the Melchizedek Priesthood and point directly to the “why” of the temple ordinances—to help prepare mankind to “see the face of God... and live.”¹⁰ These words could not be plainer. What may be less appreciated, however, is the clarity with which the same revelation describes

the required sequence of ordinances through which members may qualify for exaltation. The focal point for this description is verses 33-48,¹¹ which set forth “The Oath and Covenant of the Priesthood.” It is significant that this revelation was given in 1832, a decade before the Prophet began to teach many doctrines of the higher priesthood and the temple in plainness to the Saints in Nauvoo.

Modern Saints often struggle to understand the words and imagery of scripture. Although many of us read scripture daily, it is not the staple of our literary and religious life that it was in Joseph Smith’s time. Moreover, many scriptural terms such as “endow,” “seal,” “mystery,” “key,” “sign,” “token,” “calling,” and “election” have significantly changed in meaning and association since the early days of the Restoration. In other cases, the words have completely dropped out of our everyday vocabulary. It cannot be doubted that our difficulties in grasping the meaning of scripture are at least partly behind what Prothero calls a widespread “religious amnesia” that has dangerously weakened the foundations of faith.¹² When scripture is consulted at all, it is too often “solely for its piety or its inspiring adventures”¹³ or its admittedly “memorable illustrations and contrasts” rather than its “deep memories” of spiritual understanding.¹⁴ Little wonder that the teaching of the central doctrines of the Gospel has been a significant focus of church leadership in recent years.¹⁵

The purpose of this book is to explore the meaning of the verses summarizing the Oath and Covenant of the Priesthood in light of the ordinances of exaltation, and within the overarching context of the New and Everlasting Covenant. In matters of doctrine, I have relied on what can be found in scripture and in statements of members of the First Presidency and the Quorum of the Twelve Apostles. To provide illustrations and additional background on historical, linguistic, and cultural matters, I have drawn from statements of other General Authorities, and from the writings of teachers and scholars.¹⁶

Not surprisingly, the teachings and revelations of Joseph Smith have been a primary source of inspiration and enlightenment for this study. In his final years, the Prophet spoke frequently to the Saints about the doctrines of the higher priesthood and the temple, and was moved with a spirit of urgency about the work of salvation for the living and the dead.¹⁷ One of his frequent teaching methods was to take an obscure or misunderstood passage of scripture and unfold its true meaning to his listeners, drawing on his familiarity with an astonishing number of scriptural passages,¹⁸ and on the prophetic insights he had gained firsthand through divine revelation. Though he never commented directly on the verses summarizing the Oath and Covenant of the Priesthood, his public teachings are filled with allusions and clarifications of the relevant doctrines and principles, making him easily the most able commentator on his own revelation.

Though I have written this book from the perspective of a believing and practicing member of the Church of Jesus Christ of Latter-day Saints, I wish to make it clear that it is not an official publication of the Church, and that the views that are expressed herein are solely my own. Furthermore, I recognize that the nature of the subject matter has required my delving into many topics for which I claim no special insight or expertise. Mistaken assertions, faulty matters of judgment, typographical errors, and editorial imperfections of many kinds have doubtless made their way into these pages. Thus, I gratefully welcome any corrections and suggestions, in the hope that improvements may be made in future editions.

It is my prayer that this attempt to make plainer the meaning and import of the Oath and Covenant of the Priesthood in a temple context will encourage readers in their own study, and in their personal efforts to understand and keep their covenants.

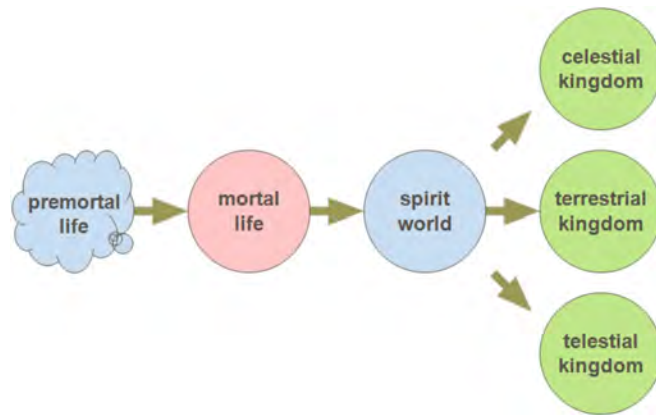


Figure 1-1. Nathan Richardson, 1978-: *The Location View of the Plan of Happiness*¹⁹

1. A Christ-Centered View of the Plan of Happiness

THE figure above shows what Nathan Richardson calls the “location view” of the Plan of Salvation—or, as Alma calls it, the “great plan of happiness.”²⁰ There is nothing factually wrong with the figure. It is a clear and easy to understand diagram of where we have been and where we are going. However, as Richardson observes, something essential is missing: there is no mention anywhere of Jesus Christ and His role as Savior and Redeemer.²¹ This is a way of thinking about the Plan that, regrettably, leaves out its very heart.

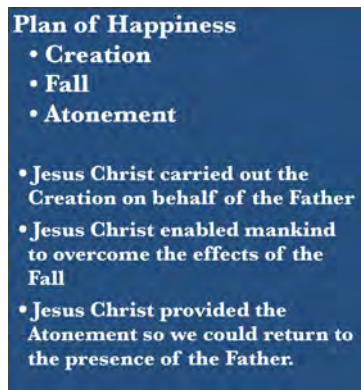


Figure 1-2. A Christ-Centered View of the Plan of Happiness

The Three Pillars of Eternity

It was Elder Bruce R. McConkie who brought attention to the fact that there is a different, Christ-centered way of presenting this Plan that appears several places in scripture.²² It emphasizes what he called the “three pillars” of the Creation, the Fall, and the Atonement of Jesus Christ.²³



Figure 1-3. The Atonement of Jesus Christ

“The Fundamental Principles of Our Religion”

The Atonement of Jesus Christ is the basis for every essential element of our religion. Indeed, we might say that our religion is nothing more nor less than an application of the results of this Atonement to the lives of individuals and families.²⁴ The Atonement is the means by which we are saved and exalted, and without it our Church would be nothing more than a social club. The Prophet Joseph Smith said it this way:²⁵

The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it.

The prophet Alma likewise taught:²⁶

And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice [of] the Son of God

As one would expect, the Atonement is also central to temple worship. However, sometimes people have a tendency to approach learning about the temple in a piecemeal fashion. For example, they focus their primary attention on understanding the meaning of specific symbols used in scripture and temple worship. While there is much that can be learned from this kind of study, most of us not only struggle with the meaning of individual concepts and symbols, but also—and perhaps more crucially—in understanding how these concepts and symbols fit together as a whole system. The symbols and concepts of the temple are best understood, not in isolation, but within the full context of the Plan of Happiness to which they belong.



Figure 1-4. Thomas Rowlandson, 1756-1827: *Finding the Shipwrecked Sailor*²⁷

G. K. Chesterton has compared our position as mortals struggling to apprehend the divine to that of a “sailor who awakens from a deep sleep and discovers treasure strewn about, relics from a civilization he can barely remember. One by one he picks up the relics—gold coins, a compass, fine clothing—and tries to discern their meaning.”²⁸ Gradually, glimmers of recognition begin to emerge. However, the re-discovery of the significance of each item comes not so much through careful scrutiny of its outward features as it does through specific recollections of its former place as a natural part of the distant world where he once lived. The point of the illustration is that the answers to our most important questions about God cannot be found merely through piecemeal examination of the relics of religion. Specifically, we profit from careful scrutiny of individual religious symbols in proportion to our possession of knowledge about the overall order from which they derive their significance. To the degree we lack such knowledge, we may be easily led down blind alleys or, perhaps worse, we may be distracted by glittering details while failing to ascertain the “weightier matters”²⁹ of God’s instruction. In short, the greatest benefits from temple worship will come, not to those who begin their learning by trying to comprehend the particulars of the ordinances, but rather to those who are prepared with an understanding of the Gospel as a whole—especially the all-embracing doctrines of the Creation, the Fall, and the Atonement.

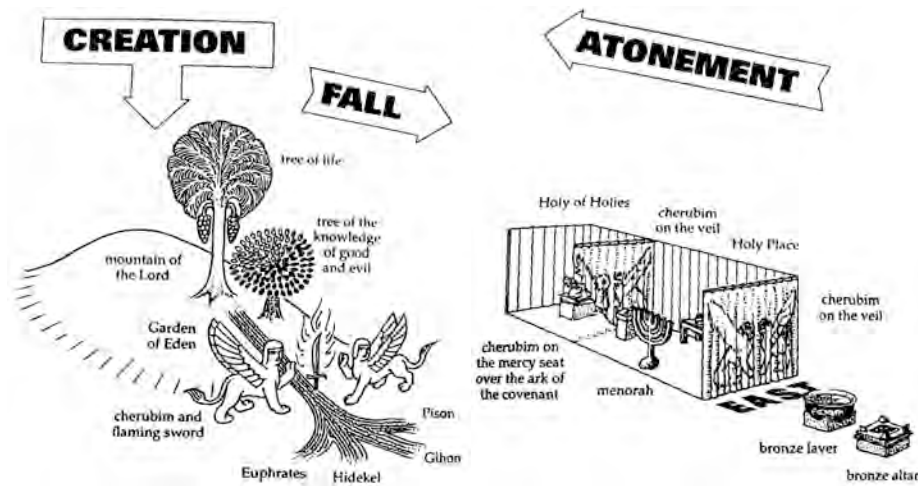


Figure 1-5. Michael P. Lyon, 1952-: *Sacred Topography of Eden and Temple*, 1994³⁰

The temple ordinances are designed to correct alternative methods of gospel teaching by showing us how the Atonement of Jesus Christ fits in the context of the Creation and the Fall. In the temple, we learn of the purpose of Creation and how Jesus Christ Himself was the one to carry out the Creation on behalf of the Father.³¹ We learn why the Fall was not a colossal mistake, as some have misunderstood, but rather was an essential part of the Father's plan.³² Finally, by learning the Gospel and applying the Atonement of Jesus Christ in our individual lives, each participant in temple ordinances traces the footsteps of Adam and Eve in reverse direction of the Fall—from the telestial world back into the presence of the Father. Jesus Christ, in profound brevity, summarized His own mission in similar fashion, showing us the two-part path that we ourselves are to follow:³³

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Firmly orienting our focus on the great purpose of the temple as the outfitter for our return journey, and poignantly underscoring the need for a more widespread appreciation of our supernal privileges in this regard, President David O. McKay said:³⁴

Brothers and sisters, I believe there are few, even temple workers, who comprehend the full meaning and power of the temple endowment. Seen for what it is, it is the step-by-step ascent into the Eternal Presence. If our young people could but glimpse it, it would be the most powerful spiritual motivation of their lives.



Figure 2-1. J. James Tissot, 1836-1902: *Sermon of the Beatitudes*, ca. 1886-1894³⁵

2. Knowledge As the Principle of Salvation

THE means by which we make our “step-by-step ascent into the Eternal Presence”³⁶ is not based directly on our actions. It is easy to see why this is so. Were it otherwise, the Final Judgment would require nothing more than a mechanical assessment at the end of our probation as to whether we had gone through the proper motions in every life situation. However, the terms of the New and Everlasting Covenant are much more demanding—as Jesus Himself taught when He contrasted lower and higher kinds of obedience in the Sermon on the Mount.³⁷ The scriptures teach that the purpose of this life is much more than outward compliance with divine law. Ultimately, it is to prepare us to be “spiritually... born of God,” having received a “mighty change in [our] hearts” and “his image” in our countenances.³⁸ Emphasizing this fact, Elder Dallin H. Oaks explained that the “the Final Judgment is not just an evaluation of a sum total of good and evil acts—what we have done. It is an acknowledgment of the final *effect* of our acts and thoughts—what we have become.”³⁹ The final effect of our choices can be seen both in what we *want*⁴⁰ and also in what we *know*. Ultimately, we are striving to understand and develop the character of Christ.⁴¹

One night at a reception, Edwin M. Stanton, Secretary of War in Abraham Lincoln's administration, remarked to a friend that a certain man passing by was "a pretender, a humbug, and a fraud," and said that he disliked his face. "But the poor man isn't responsible for his face," retorted the friend. "A man of fifty is responsible for his face!" countered Stanton.⁴²

Though it is easy to find exceptions to Stanton's generalization, there is eternal truth in the words of Proverbs 23:7: "As [a man] thinketh in his heart, so is he." President David O. McKay often quoted James Allen's comment that: "A man is literally *what he thinks*, his character being the complete sum of all his thoughts."⁴³ In light of these things, we may certainly say that the powerful presence of a good man or woman is not acquired in an instant, but in the gradual transformation enabled by pure knowledge, righteous desires, Christlike deeds, and the sanctifying influence of the Holy Ghost.



Figure 2-2. Joseph Smith, Jr., 1805-1844, ca. 1842⁴⁴

With respect to the role of knowledge in the process of sanctification, the Prophet Joseph Smith explained that God's purpose in instituting laws for mankind was "to instruct the weaker intelligences," allowing fallen humanity to gradually "advance in knowledge" so that eventually they "may be exalted with [God] himself."⁴⁵ The Prophet taught that the "principle of knowledge is the principle of salvation,"⁴⁶ therefore "anyone that cannot get knowledge to be saved will be damned."⁴⁷



Figure 2-3. Charles W. Carter, 1832-1918: *Brigham Young, 1801-1877*⁴⁸

“God Requires... a Searching After His Purposes”

Consistent with the teachings of Joseph Smith about knowledge as the principle of salvation, President Brigham Young saw an understanding of the “why” of the Gospel not merely as a nice-to-have add-on, but rather as an absolute necessity:⁴⁹

Some have supposed that it would make but little difference with them whether they learn much or little, whether they attain to all the intelligence within their reach or not while they tarry in this world, believing that if they paid their tithing, went to meetings, said their prayers, and performed those things which are especially commanded, that it would be well with them and as soon as they laid off this mortal body, all would be well with them. This is a mistaken idea and that will cause every soul to mourn who embraces and practices upon it. When we arrive in the world of resurrected bodies, we will learn, to our sorrow [if we have not done what we should do] that *God requires of us in this world not only obedience to His revealed will, but a searching after His purposes and plans.*



Figure 2-4. Hugh B. Brown, 1883-1975⁵⁰

President Hugh B. Brown expressed similar thoughts in memorable fashion:⁵¹

[S]ometimes ...some of us seem to indicate that having been baptized, [and] received the Holy Ghost, ... and then having gone to church, and the men having received the priesthood, that we've done all that we ever need to do, that we've "arrived." Then the older ones among us rest our hands comfortably on the shelf that nature gradually prepares for us, and we lean back and enjoy the ecstasy of thinking we're going to be transported into heaven immediately.

It is to me something like a man who learned of electricity, that is, [who] learned that there *was* such a thing, and he ... had a conduit wire connected to his house. And he bought him a little ten-watt bulb and installed it in the back room of his house and then sat down, put on his slippers, and took his pipe, and sat in the rocking chair and said, "I've got electricity. I'm the happiest man in the world. Nobody else can boast of more than I, because they, too, have electricity. And I have electricity." Not ... realizing that what he had was a little ten-watt bulb and that he was in semi-darkness. Not realizing that if he would he could have had ten-thousand times that illumination. He could have had a bulb in every room, and one over the reading lamp, and on the piano, and all around ... He could have done all his work with electricity. But there he sits, placidly rocking, "Thank God I've got electricity."



Figure 2-5. Ten-Watt Light Bulb in a Darkened Room⁵²

Sometimes Latter-day Saints say, “Thank God I’ve got the Gospel. I’ve joined the Church. I’m going to heaven as soon as I die.” There’s an awful shock coming to some people because “the glory of God is intelligence.”⁵³ And there are some Latter-day Saints who have only a ten-watt bulb of spiritual insight and knowledge. And that ten-watt bulb will take them only where they use ten-watt bulbs. And they wouldn’t be able to endure the glory of anything brighter.

On another occasion President Brown wrote:⁵⁴

I am impressed with the testimony of a man who can stand and say he knows the Gospel is true. What I would like to ask is, “But, sir, do you know the Gospel?” I say it is one thing to know the Gospel is true, and it is another thing to know what the Gospel is. Mere testimony can be gained with but perfunctory knowledge of the Church and its teachings, as evidenced by the hundreds who are now coming into the Church with but bare acquaintanceship. But to retain a testimony, to be of service in building the Lord’s kingdom, requires a serious study of the Gospel and knowing what it is.

Speaking of the diligence required to gain a knowledge of the Gospel, Elder John A. Widtsoe wrote:⁵⁵

It is a paradox that men will gladly devote time every day for many years to learn a science or an art; yet will expect to win a knowledge of the Gospel, which comprehends all sciences and arts, through perfunctory glances at books or occasional listening to sermons. The Gospel should be studied more intensively than any school or college subject. They who pass opinion on the Gospel without having given it intimate and careful study are not lovers of truth, and their opinions are worthless.

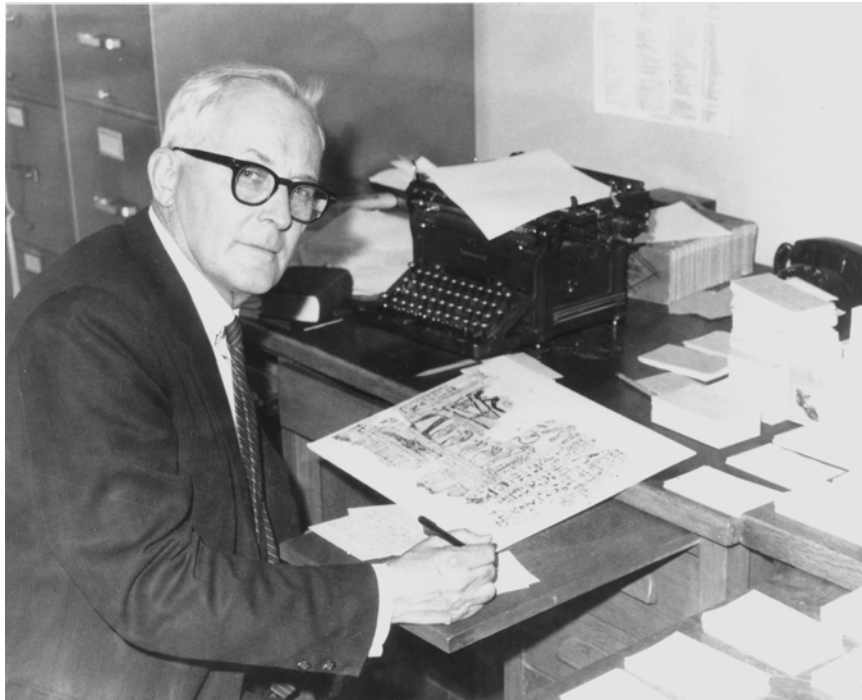


Figure 2-6. Hugh W. Nibley, 1910-2005⁵⁶

The Example of Hugh W. Nibley

One of the most interesting examples of dedication to temple-based learning is the life of Hugh W. Nibley, a former professor at BYU and an internationally respected scholar of ancient cultures. Elder Marion D. Hanks once joked that, “as president of the Salt Lake Temple, he had been asked some questions so deep that only ‘Hugh Nibley and the Almighty might know how to answer them.’”⁵⁷ Nibley’s knowledge of temples was the direct result of two things: 1. His regular participation in temple ordinances; and 2. The rich background he brought to his temple experiences through his knowledge of scripture and ancient cultures.

Speaking of his own endowment in 1927, he remembered: “I was very serious about it... And the words of the initiatory [part of the endowment]—I thought those were the most magnificent words I have ever heard spoken.”⁵⁸ Admitting that some of his earliest temple experiences had left him “in something of a daze,” his return to the temple after his mission was an overwhelming experience: “At that time I knew it was the real thing. Oh, boy, did I!”⁵⁹

Seventy-five years later he was still studying the temple and attending it often. From the time of the Provo Temple’s completion in 1972 until his health declined, Nibley attended the temple weekly on Saturday mornings, “not so much as a manifestation of duty as prompted by a desire for further light and knowledge.”⁶⁰ About these experiences, he wrote:⁶¹

If I went to the temple five times and nothing happened, I would stop going. But I’ve gone hundreds of times, and the high hopes of new knowledge with which I go up the hill every week are never disappointed.

His secret for temple-based learning? According to his biographer Boyd Petersen, he “[got] out of his temple trips what he [put] into them. When he [attended] the temple, he actively [sought] new knowledge and insight rather than just hoping for it. And he [rejoiced] in whatever insight or knowledge he [gained].”⁶² Nibley commented:

Last Saturday, I left the temple loaded with instructions, specific instructions... I found it all laid out for me, because I was looking for it. That is always the case when you are going to the temple.

Though the relatively few specific recollections of temple experiences Nibley left on record show that the insights he received were sometimes of the ordinary sort that most Latter-day Saints have had in the temple, much of what he learned was “quite profound.”⁶³ According to Petersen, Nibley’s firm conviction was that:

... Joseph Smith, far from creating these rituals from his own imagination, restored the temple and its ordinances through divine revelation. He [believed] that God revealed these same rituals anciently to prophets in previous dispensations, but that they were lost as the world fell into apostasy. Since these ordinances were once on earth in their totality, it makes sense that fragments would survive in ancient texts and even in contemporary religions. As Hugh wrote to one inquirer: “In a book called *An Egyptian Endowment*,⁶⁴ I analyzed an Egyptian endowment at length and in an appendix supplied half-a-dozen parallels from the earliest Christian and Jewish writings. I think you will find there truly impressive resemblances to our own temple ordinances throughout, as well as an indisputable common pattern among them all.”

More Than Mere Mental Exercise

In affirming the essential role of knowledge as the principle of salvation,⁶⁵ we must be equally wary of a possible misconception: Saving knowledge is acquired by more than mere mental exercise; indeed, the process requires three additional elements:

1. *Personal revelation.* This element is what Elder David A. Bednar calls “understanding,” which goes beyond ordinary knowledge to include thoughts and feelings that are given by the power of the Holy Ghost.⁶⁶ One of the greatest blessings of keeping the covenants associated with the sacrament is the promise that we “may always have his Spirit to be with [us].”⁶⁷ When the Spirit is with us, it will “enlighten [our] understanding.”⁶⁸ Following their baptism, Joseph Smith reported that he and Oliver Cowdery “were filled with the Holy Ghost... Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of.”⁶⁹
2. *Experience in the wise exercise of moral agency.* Elder Bednar calls this form of learning “intelligence,” meaning the application of knowledge and understanding to our actions and judgment.⁷⁰ Each individual “is independent in that sphere in which God has placed it, to act for itself.”⁷¹ Acting in a manner consistent with what we know, understand, and have covenanted to do opens the door to additional light and knowledge. He “that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.”⁷²
3. *Frequent and whole-hearted participation in priesthood ordinances.* Only through the ordinances administered by the higher priesthood may we be prepared, in time, to receive “the key of the mysteries of the kingdom, even the key of the knowledge of God.”⁷³ All other truths that can be made known to man are subordinate to this, the greatest kind of truth. As we gain understanding of the ultimate purpose of the ordinances, we begin to see what depth of meaning lies within the Savior’s words: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”⁷⁴ No wonder, then, that after Joseph Smith taught that the “principle of knowledge is the principle of salvation,”⁷⁵ he emphasized that this “principle can [only] be comprehended by the faithful and diligent,” and concluded by saying: “The principle of salvation is given us through the knowledge of Jesus Christ.”⁷⁶

3. The New and Everlasting Covenant

THE blessings of the Atonement are made available to mankind through what the Lord calls “The New and Everlasting Covenant.”⁷⁷ This comprehensive covenant includes the baptismal covenant, the covenant made during the sacrament, temple covenants, and covenants made at other times.⁷⁸



Figure 3-1. The New and Everlasting Covenant

Scope and Purpose of the New and Everlasting Covenant

It is easy to understand that the New and Everlasting Covenant would include the baptismal, sacramental, and temple covenants. But what is meant by covenants that are made at “other times”? President Brigham Young answered this question when he said that there are additional ordinances that will be given to the faithful in the next life.⁷⁹

We will operate here, in all the ordinances of the house of God which pertain to this side the veil, and those who pass beyond and secure to themselves a resurrection pertaining to the lives will go on and receive more and more, and will receive one after another until they are crowned Gods, even the sons of God.



Figure 3-2. Crooked Baby Magnolia Tree with a Splint⁸⁰

By means of the New and Everlasting Covenant, our Father in Heaven helps His children increase in spiritual stature.⁸¹ Although at baptism we execute our first gospel covenant in mortality by “relying wholly upon the merits”⁸² of Christ, the Lord intends that we gradually gain spiritual strength through making and keeping additional covenants until, someday, we come to the point where “we shall be like him.”⁸³ As Chauncey Riddle has written:⁸⁴

... [Human] beings may be saved only by binding themselves to Christ. It is as if our task were to stand straight and tall before Father, but because of the Fall, we are broken and twisted. The Savior is our straight and tall splint. If we bind ourselves to Him, wrap strong covenants around us and Him that progressively draw us up into His form and nature, then we can become righteous as He is and can be saved. But without Him we are nothing.... The New and Everlasting Covenant is our detour whereby our Savior strengthens us until we can tread the narrow way of justice and mercy on our own.



Figure 3-3. Justification through Baptism, the Gate to Eternal Life

The Two Parts of the Covenant: Justification and Sanctification

There are two parts to the New and Everlasting Covenant:⁸⁵ *justification* and *sanctification*. Elder Bruce C. Hafen explains:⁸⁶

We may become “just” or justified (as when a printer lines up the edges of crooked margins; when all the lines are straight, the printing is “justified”) when we demonstrate sufficient repentance to receive the Savior’s mercy. The demands of justice are then satisfied. This may be the “justification through the grace of our Lord and Savior Jesus Christ,” which “is just and true.”⁸⁷ Then, as a second stage, we may be “made perfect” or sanctified (in addition to receiving forgiveness of our sins) as a further manifestation of the Savior’s mercy: “And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength.”⁸⁸ Sanctification is thus the process by which we become holy following baptism.

Nephi describes the first part, justification, as follows:⁸⁹

For the gate by which ye should enter is repentance and baptism by water...

Baptism, however, is just the beginning—as Nephi says, it is the gate. After baptism “cometh a remission of your sins by fire and by the Holy Ghost”⁹⁰—the beginning of the process of sanctification that continues in the temple.⁹¹ President Thomas S. Monson taught:⁹²

Until you have entered the House of the Lord and have received all the blessings which await you there, you have not obtained everything the Church has to offer.

President Spencer W. Kimball put it this way:⁹³

Any church that you know of may possibly be able to take you for a long ride, and bring you some degree of peace and happiness and blessing, and they can carry you to the veil and there they drop you. The Church of Jesus Christ picks you up on this side of the veil and, if you live its commandments, carries you right through the veil... and on through the eternities to exaltation.



Figure 3-4. Sanctification through the Ordinances of the Higher Priesthood

The part of the Gospel that carries us “right through the veil” might be called the path of exaltation. Following his explanation of baptism, Nephi summarized this process of sanctification, the second part of the New and Everlasting Covenant:⁹⁴

And now... after ye have gotten into this strait and narrow path [through baptism], I would ask if all is done? Behold, I say unto you, Nay...

Wherefore, ye must press forward... and if ye press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

The path of exaltation is marked by the ordinances of the higher priesthood. In the temple ordinance of the endowment, we covenant to keep five celestial laws.

3. THE NEW AND EVERLASTING COVENANT

In a talk given at BYU, Ezra Taft Benson, then an apostle, described these laws as follows:⁹⁵

Celestial laws, embodied in [temple] ordinances belonging to the Church of Jesus Christ, are complied with by voluntary covenants... [T]he laws include the law of obedience and sacrifice, the law of the gospel, the law of chastity, and the law of consecration.

Since, at baptism, we promise to keep God's commandments, these five later covenants are actually anticipated within this first essential earthly ordinance. In this connection, Elder Robert D. Hales asked:⁹⁶

How many of our children—how many of us—really understand that when we were baptized we took upon us not only the name of Christ but also the law of obedience?



Figure 3-5. Baptism, the Sacrament, and Sacrifice Are Part of the Same Covenant

Three Ordinances and One Covenant

Elder Bruce R. McConkie observed that the three ordinances of baptism, of the sacrament, and of sacrifice are associated with one and the same covenant. In addition, each of these three ordinances "is performed in similitude of the atoning sacrifice by which salvation comes."⁹⁷ Baptism, the sacrament, and sacrifice are each administered by the Aaronic or preparatory priesthood.⁹⁸



Figure 3-6. Minerva Teichert, 1888-1976: *Alma Baptizes in the Waters of Mormon*, 1949-1951⁹⁹

While baptism is performed only once, the ordinances of the sacrament and of sacrifice were designed for frequent repetition over a lifetime. The law of animal sacrifice was fulfilled in Jesus Christ, who offered Himself voluntarily for our sins. Following this “great and last sacrifice,”¹⁰⁰ no further shedding of blood was required,¹⁰¹ but rather the sacrifice of “a broken heart and a contrite spirit”¹⁰² as, in our day, we regularly renew our baptismal covenant through the ordinance of the sacrament.¹⁰³

3. THE NEW AND EVERLASTING COVENANT



Figure 3-7. Minerva Teichert, 1888-1976: *The Sacrament*, 1949-1951¹⁰⁴

The symbols of the sacrament anticipate the eventual blessings of eternal life. For example, the prophet Alma equated the eating and drinking of the “bread and the waters of life” with “partaking of the fruit of the tree of life.”¹⁰⁵ When we eat of these tokens of the flesh and blood of Jesus Christ with a broken heart and a contrite spirit, we become what the apostle Peter called “partakers of the divine nature.”¹⁰⁶ This phrase describes our gradual growth through the process of sanctification toward what Paul called “the measure of the stature of the fulness of Christ.”¹⁰⁷

4. “Sanctified... Unto the Renewing of Their Bodies”

A scriptural passage called “The Oath and Covenant of the Priesthood” begins in D&C 84:33. It describes the process of sanctification, the second part of the New and Everlasting Covenant, and details the specific responsibilities and blessings associated with the priesthood:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

The “two priesthoods” are, of course, the Aaronic and Melchizedek. Worthy women may, of course, receive the blessings of the second part of the New and Everlasting Covenant without priesthood ordination.¹⁰⁸



Figure 4-1. “Sanctified Unto the Renewing of Their Bodies”

Magnifying the Calling of the Priesthood

The “calling” mentioned in v. 33 does not refer to the kinds of temporary church assignments to which one is set apart, but rather to the permanent responsibilities of those who have been given the blessings of the priesthood.¹⁰⁹ The duties of this priesthood calling include strengthening the faith of the membership of the Church, the gathering of Israel through missionary work, caring for those in need, and participating in temple ordinances.¹¹⁰ To “magnify” a calling means to faithfully perform the duties pertaining to it “with all diligence” and “by laboring with our might.”¹¹¹



Figure 4-2. Patrick Devonas, 1965-: *Allegory of the Resurrection of Jesus Christ (detail)*¹¹²

Physical and Spiritual Rebirth

To be “sanctified” is to be made holy—to become a Latter-day *Saint* in the full sense of the word. Since celestial personages are beings of both “spirit and element, inseparably connected,”¹¹³ the promise of sanctification necessarily encompasses a renewal of the physical body.

The promise of renewal of the body applies in both an initiatory and an ultimate sense. Anciently, this initiatory sense of physical renewal was both symbolized and actualized when Aaron was “wash[ed],” “anoint[ed],” and clothed in “holy garments... so that he [might] minister unto [the Lord] in the priest’s office,”¹¹⁴ thus recapitulating his foreordination to this calling.¹¹⁵ In premortal life, faithful women were also given assignments to be carried out later on earth.¹¹⁶

Speaking of Christ as the prototype for all those who receive these ordinances, the *Gospel of Philip* expresses the same concept: “He who...[was begotten] before everything was begotten anew. He [who was] once [anointed] was anointed anew. He who was redeemed in turn redeemed (others).”¹¹⁷

Truman G. Madsen has described the way in which these blessings are received in our day within the temple:¹¹⁸

It is as if, if I may mix the figure, we are given in the house of God a patriarchal blessing to every organ and attribute and power of our being, a

blessing that is to be fulfilled in this world and the next, keys and insights that can enable us to live a godly life in a very worldly world, protected—yes, even insulated—from the poisons and distortions that are everywhere.

The ultimate renewal of the body is, of course, the change that will take place for those found worthy to enter the celestial kingdom at the time of their resurrection.¹¹⁹ However, there are also blessings of physical renewal that can be claimed in the here and now.¹²⁰ For example, D&C 84:80 elaborates on this promise of renewal:

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

D&C 88:29 teaches us that it is only those who are “quickened by a portion of the celestial glory” before the resurrection who shall be blessed with a fulness of that glory in the life to come. Baptism, “the gate by which [we] enter” the “strait and narrow path which leads to eternal life,”¹²¹ is a requirement only for those who will inherit celestial glory.¹²² So it is evident that those who have been baptized and then have continued down that path by receiving and keeping additional covenants and ordinances have already been “quickened by a portion of the celestial glory.”¹²³

The Prophet Joseph Smith taught that being “born again comes by the Spirit of God through ordinances.”¹²⁴ Through the ordinances we are repeatedly “reborn” as we experience the symbolism of death and resurrection through baptism of water,¹²⁵ as we begin a new life following the cleansing “baptism of the Holy Ghost,”¹²⁶ as we are spiritually and physically renewed in the initiatory ordinances, and as the stages of the drama of our existence are presented in the endowment. The endowment enacts our individual progress through multiple “rebirths”—from the spirit world to mortal life, and from thence to becoming sons and daughters of Christ—and ultimately of the Father Himself, receiving all the blessings of the Firstborn.¹²⁷ The book of Moses summarizes this process:¹²⁸

... ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.

Note the distinction between the “words of eternal life”—meaning the sure promise of exaltation that can only be received in an anticipatory way “in this world”—and “eternal life” itself, which will be given “in the world to come.”

4. “SANCTIFIED... UNTO THE RENEWING OF THEIR BODIES”



Figure 4-3. Stephen T. Whitlock, 1951-: London England Temple¹²⁹

What Is the Endowment?

The primary sense of the word “endowment” has to do with the giving of a gift. The word “endowment” fits perfectly as a description of the ordinance whereby God bestows great gifts of knowledge and power to mankind. Elder Boyd K. Packer further explains:¹³⁰

To endow is to enrich, to give to another something long lasting and of much worth. The temple endowment ordinances enrich in three ways: (a) The one receiving the ordinance is given power from God. “Recipients are endowed with power from on high.” (b) A recipient is also endowed with information and knowledge. “They receive an education relative to the Lord’s purposes and plans.”¹³¹ (c) When sealed at the altar a person is the recipient of glorious blessings, powers, and honors as part of his endowment.

The word “endowment” is also closely related to the idea of putting on clothing.¹³² While they were in the Garden of Eden, the nakedness of Adam and Eve signified innocence.¹³³ However, in mortality, nakedness symbolizes the fallen and sinful condition of those who have not yet accepted the blessings of the Atonement. While the coats of skins “covered” the direct effects of Adam and Eve’s transgression (corresponding to the idea of justification), additional clothing worn over the first garment represented their being endowed with glory, holiness, and godliness (i.e., sanctification).¹³⁴ Nibley further explains that “the white undergarment is the proper preexistent glory of the wearer, while the [outer garment of the high priest] is the priesthood later added to it.”¹³⁵



Figure 4-4. *The Wedding Garment*¹³⁶

While the *authority* of the priesthood “comes by way of ordination; *power* in the priesthood comes through faithful and obedient living in honoring covenants.”¹³⁷ Similarly, it is one thing to wear white clothing as a symbol of priesthood power, and yet another to be in actuality endowed or clothed “with power from on high.”¹³⁸ Connecting the endowment of power with the idea of putting on glorious clothing is Elder James E. Talmage’s discussion of what he calls the Parable of the Royal Marriage Feast in Matthew 22. Referring to the wedding garment required of all legitimate guests at the feast, he observes:¹³⁹

The Greek original in the mention of the wedding garment is *enduma*... The noun is related to the Greek verb *enduein*, “to put on, as a garment.”

After the guests were seated, the Lord of the feast noticed one man who was not wearing the wedding garment¹⁴⁰—in other words, he had not been clothed through righteous living with actual “power from on high.”¹⁴¹ Because no man could sit at the feast without the wedding garment, this man was immediately bound and “cast... into outer darkness.”¹⁴² Though the man might have had enough knowledge to deceive the outer doorkeepers, he could not fool the Bridegroom, who knew his situation perfectly. As Nephi taught, “the keeper of the gate is the Holy One of Israel; and he employeth no servant there; ... he cannot be deceived, for the Lord God is his name.”¹⁴³ The lesson the Master drew from this parable is that: “many are called, but few are chosen, wherefore all do not have on the wedding garment.”¹⁴⁴

4. "SANCTIFIED... UNTO THE RENEWING OF THEIR BODIES"

Summarizing the symbolism of clothing in the scriptures, Elder Jeffrey R. Holland wrote:¹⁴⁵

In the imagery of the gospel of Jesus Christ, it is always better to be clothed than unclothed, to be robed rather than naked. Jacob taught that the wicked will have a knowledge of guilt and uncleanness that leads them to feel naked before God, whereas the righteous shall have a perfect knowledge of their enjoyment and their righteousness, "being clothed with purity, yea, even with the robe of righteousness."¹⁴⁶

As a universal gift flowing from the Atonement of Christ, the Resurrection will clothe with a permanent, perfected, restored body every spirit ever born into mortality. Furthermore, for every person who accepts the principles and ordinances of the gospel, that person's body will be something of a robe of righteousness. Therein is the Redemption of the soul, and therein is a fulness of joy throughout all eternity, including, in its highest order, "a fulness and a continuation of the seeds forever and ever."¹⁴⁷

5. “The Sons of Moses and of Aaron”

BEGINNING in D&C 84:34, a definite sequence of temple blessings is carefully outlined. It is significant that this outline was given by revelation in 1832, a decade before the Prophet began to teach it in plainness to the Saints in Nauvoo. It has been generally supposed that in Kirtland the Prophet knew only a little about temple ordinances, and taught all of what he knew then to the Saints; and that when he got to Nauvoo the rest was revealed to him, and so he taught them something more. However, I think such a conclusion is mistaken. My study of revelations and teachings of Joseph Smith have convinced me that he knew early on much more about these matters than many have supposed, contradicting the view of those who consider the temple ordinances a late invention.¹⁴⁸



Figure 5-1. “The Sons of Moses and of Aaron”

Rightful Heirs to the Blessings of the Priesthood

We are told in D&C 84:34 that those who receive the blessings of the priesthood:

... become the sons of Moses and of Aaron ...

“Sonship denotes belonging to a family and having certain rights as a member and as an heir.”¹⁴⁹ Thus, as sons of Moses and Aaron, faithful priesthood holders become rightful heirs to the blessings of the greater and the lesser priesthoods respectively.¹⁵⁰ In similitude of Moses and Aaron, priesthood holders assist in

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gathering latter-day Israel and establishing them as a people of the Lord.¹⁵¹ They perform temple work wherein they “offer an acceptable offering and sacrifice in the house of the Lord.”¹⁵²



*Figure 5-2. Harry Anderson, 1906-1996: Moses Calls Aaron to the Ministry*¹⁵³

The lesser priesthood, which was “confirmed... upon Aaron and his seed,”¹⁵⁴ “holdeth the key of the ministering of angels and the preparatory gospel.”¹⁵⁵ The greater or Holy Priesthood “administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.”¹⁵⁶ Moses sought unsuccessfully to prepare the children of Israel to receive the greater priesthood “that they might behold the face of God.”¹⁵⁷



Figure 5-3. Joseph Brickey, 1973-: *Moses Seeing Jehovah*, 1998¹⁵⁸

The priesthood ordinances received in the temple endowment are preparatory in nature, helping make us ready to “behold the face of God,”¹⁵⁹ as did Moses. Indeed, those who participate in the ordinance of the endowment are shown in ritual what Moses was shown in reality. Describing the relationship between earthly and heavenly ordinances, Elder John A. Widtsoe wrote:¹⁶⁰

The earthly ordinances of the Gospel are themselves only reflections of heavenly ordinances. For instance, baptism, the gift of the Holy Ghost and temple work are merely earthly symbols of realities that prevail throughout the universe; but they are symbols of truths that must be recognized if the Great Plan is to be fulfilled. The acceptance of these earthly symbols is part and parcel of correct earth life, but being earthly symbols they are distinctly of the earth, and cannot be accepted elsewhere than on earth.

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Figure 5-4. J. Kirk Richards, 1977-: *Cherubim and the Flaming Sword*, 2000¹⁶¹

"Passing the Angels Who Stand As Sentinels"

Giving a summary of the Nauvoo temple ordinances as they were introduced on 4 May 1842, Elder Willard Richards wrote that they concerned:¹⁶²

... washings, anointings, endowments, and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which anyone is enabled to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Elohim in the eternal worlds.

Specific aspects of instruction in the endowment "pertaining to the Holy Priesthood" were described by Brigham Young in his description of the endowment:¹⁶³

Let me give you a definition in brief. Your endowment is to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being able to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Although this statement is frequently quoted in official Church publications,¹⁶⁴ the reference to “key words, the signs and tokens” is not explained. The sacred nature of these things prohibit any discussion of specific symbolism. However, it may be helpful for the modern reader to understand the general meaning of these terms in related contexts, which would have been much more familiar to those in Joseph Smith’s time than they are in our day.¹⁶⁵

Before continuing, we observe that what matters in such tests for knowledge is not merely the requirement to remember the details of the instructions one has received, but, in addition, the expectation that one be sincerely engaged in the process of mastering the life lessons associated with them. Elder Dallin H. Oaks reminds us that, in the day of final judgment, it will not be enough to merely have gone through the outward motions of keeping the commandments and receiving the ordinances—the essential question will be what we have ourselves *become* during our period of probation.¹⁶⁶ Hugh Nibley further elaborates, explaining that, for the same reason, the saving ordinances, as necessary as they are, in and of themselves “are mere forms. They do not exalt us; they merely prepare us to be ready in case we ever become eligible.”¹⁶⁷ In the end, our eligibility for entrance into the presence of God rests not only on the presumption that we have received the saving ordinances, but also on the results of the process of sanctification, being predicated on the righteous exercise of agency coupled with the atoning power of Jesus Christ.¹⁶⁸

Key Words

“Key words” have been associated with temples since very ancient times. Throughout the ancient Near East, including Jerusalem, “different temple gates had names indicating the blessing received when entering: ‘the gate of grace,’ ‘the gate of salvation,’ ‘the gate of life’ and so on,”¹⁶⁹ as well as signifying “the fitness, through due preparation, which entrants should have in order to pass through [each one of] the gates.”¹⁷⁰

Nibley further explained: “The importance of knowing the names of things and giving those names when challenged is more than the mere idea of the password; it is... nothing less than... ‘the law which makes of the name a veritable attribute of the thing named.’”¹⁷¹ In other words, to pass through each gate, one was expected not only to *know* something, but also to *be* something. This same principle is at work in the sacrament prayer, where the Saints learn that they must not only “always remember” and be “*willing* to take upon [themselves] the name of Jesus Christ,”¹⁷² but, in addition, must ultimately become ready to *do so* in actuality if they are to receive every blessing to which they are entitled.¹⁷³ Each one who enters the celestial kingdom will receive a “white stone, whereon is a new

name written, which no man knoweth save he that receiveth it. The new name is the key word."¹⁷⁴ By the same means that reveals to the saints what they are to become in "life eternal" through knowledge of God and Jesus Christ, they will also recover a knowledge of who they were before the world was.¹⁷⁵



Figure 5-5. J. James Tissot, 1836-1902: *Reconstruction of Jerusalem and the Temple of Herod Seen from the East*, ca. 1886-1894¹⁷⁶

In ancient times, the name of the Lord was invoked in as part of covenant-making. Indeed, Truman G. Madsen proposes that the idea that the "proper use of the name *YHWH* constitutes a covenant between Israel and her God" may be the reason behind the third of the Ten Commandments.¹⁷⁷ Thus, the commandment that one must not take the name of the Lord in vain is concerned with more than common profanity. More profoundly, it applies to those who do not keep the covenants by which they have bound themselves to God, thereby making a mockery of the One whose name was invoked at their making.¹⁷⁸

In Jerusalem, the final "gate of the Lord, into which the righteous shall enter,"¹⁷⁹ very likely referred to "the innermost temple gate,"¹⁸⁰ where those "seeking the face of the God of Jacob"¹⁸¹ would find the fulfillment of their temple pilgrimage. This final gate was associated with the name of God Himself. The dedicatory prayer for Solomon's temple stressed that it was not meant to be a residence for God, since He "lived in his 'dwelling place in heaven' but that the 'name of God' dwelt in the Temple."¹⁸²

The shout of the people at Christ's triumphal entry becomes more understandable when translated as "Blessed is he who comes *with* [rather than *in*] the Name of the Lord."¹⁸³ Consistent with this translation, such a cry could be taken as an acknowledgement of Jesus' role as the Messiah, the great High Priest, one who had the Divine Name sealed on His forehead¹⁸⁴ and could bring those who were

prepared into the presence of God. Each “disciple” would then “be as his master,” and each “servant as his lord.”¹⁸⁵



Figure 5-6. Exodus 28:36, 38: “A Plate of Pure Gold... upon Aaron’s Forehead”¹⁸⁶

On the “plate of pure gold” that was to be worn upon the forehead of the high priest were engraven the words “Holiness to the Lord”—thus equating each worthy and authorized high priest with the temple itself.¹⁸⁷ Paul taught this same principle to the Corinthian saints:¹⁸⁸

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

... the temple of God is holy, which temple ye are.

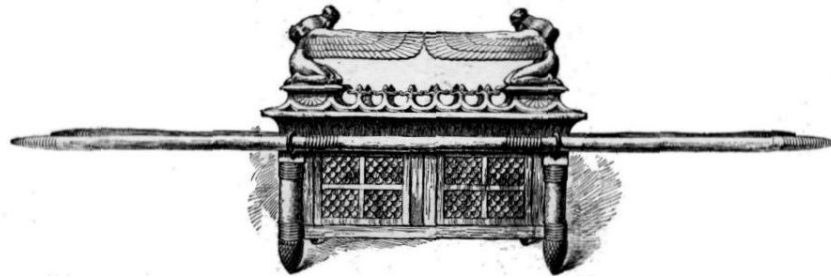


Figure 5-7. J. James Tissot, 1836-1902: The Ark of the Covenant, ca. 1896-1902¹⁸⁹

Signs and Tokens

The use of “signs” and “tokens” as symbols, connected with covenants made in temples and used as aids in sacred teaching, also goes back to the earliest times.¹⁹⁰ For example, the raised hand is a long-recognized sign of oath-taking,¹⁹¹ and the Ark of the Covenant in the Tabernacle contained various tangible “tokens of the covenant”¹⁹² relating to the priesthood, including the golden pot that had manna, Aaron’s rod that budded, and the tablets of the law. As a related example, Elder Joseph Fielding Smith, then an apostle, wrote about the tangible symbols of sacred realities that are incorporated in our weekly worship. He said that in partaking of the emblems of the sacrament that are distributed to the

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congregation by priesthood officiators "there is the token that we subscribe fully to the obligations"¹⁹³ of the sacrament prayer.

By way of analogy to a possible function of the items within the Ark of the Covenant—items that related to the higher priesthood—consider the Greek Eleusinian Mysteries,¹⁹⁴ which endured over a period of nearly two thousand years. These rites were said to consist of *legomena* (= things recited), *deiknymena* (= things shown), and *dromena* (= things performed). A sacred casket contained the tokens of the god, which were used to teach initiates about the meaning of the rites. At the culmination of the process, the initiate was examined about his knowledge of these tokens. "Having passed the tests of the tokens and their passwords, ... the initiate would have been admitted to the presence of the god."¹⁹⁵



Figure 5-8. E. S. Drower, 1879-1972: *The Kushta*, 1956¹⁹⁶

Tokens could also be expressed in the form of a handclasp,¹⁹⁷ "a precise image for absolutely unique individuality and perfectly joined unity"¹⁹⁸ that could be used in an act of recognition and reunion that is also a test of knowledge and identity. For example, Nibley notes that according to the Manichaean religion, "the right hand was used for bidding farewell to our heavenly parents upon leaving our primeval home and [was] the greeting with which we shall be received when we return to it."¹⁹⁹ Likewise, the Mandaeans still continue a ritual practice in which the *kushta*, a ceremonial handclasp, is given three times, each one of which, according to

Elizabeth Drower, “seems to mark the completion... of a stage in a ceremony.”²⁰⁰ At the moment of glorious resurrection, Mandaean scripture records that a final *kushta* will also take place, albeit in the form of an embrace (the “*kushta* of both arms”):²⁰¹

Sitil [Seth], the son of Adam... was brought to the Watchhouse [where] Silmais, the treasurer, holds the nails of glory in the hand,²⁰² and carries the key of the *kushta* of both arms. They opened the gate of the treasure house for him, lifted the great veil of safety upward before him, introduced him, and showed him that Vine [i.e., the Tree of Life],²⁰³ its inner glory... Sitil, son of Adam, spoke: “On this [same] way, the Path and Ascent which I have climbed, truthful, believing, faithful and perfect men should also ascend and come, when they leave their bodies [i.e., at death].”

In the context of this discussion, what the terms “sign” and “token” have in common is the fact that they are “earthly symbols of realities that prevail throughout the universe.”²⁰⁴ They point to meanings beyond themselves—meanings that can be revealed in our “minding true things by what their mock’ries be.”²⁰⁵ Moreover, citing Book of Mormon examples, Calabro concludes that in some cases the “gesture [can stand] for the covenant in that it signals membership in the covenant group.”²⁰⁶ Beyond these basic similarities, the meanings of the terms “sign” and “token” in temple contexts differ somewhat, as explained with reference to ancient practices by Hugh Nibley:²⁰⁷

As you approach the camp surrounding the temple, you signify your intent with a reassuring sign, a *signum*, visible from a distance, calling attention to yourself as Adam does in his prayer and demonstrating your peaceful intent.²⁰⁸ Upon reaching the gate, you present your token, a tangible object (compare... digit, *dactyl*, or a solid handclasp).²⁰⁹ All these serve as a *tessera hospitalis* [i.e., a symbol of mutual hospitality], admitting one to a closed group or a party, or a club, guild meeting, etc. It is presented to the doorkeeper, a herald trained in such matters: “The Holy One of Israel is the Keeper of the Gate, and he employs no servant there!” Most important, “he cannot be deceived.”²¹⁰ The token recognized, you pronounce your name to the doorkeeper in a low voice, a whisper, for it is a special name agreed on between you and your host and should not be picked up and used by anyone else.²¹¹

The Meaning of the Atonement

The results of the “great and last sacrifice”²¹² of the Savior have been described in many different ways. For example, there is the term “expiate,” which means “to completely satisfy or appease; to make propitious” and the term “redeem,”

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which can mean to “pay a ransom to deliver a captive.”²¹³ These two terms primarily address the idea of *justification*, the aspect of the sacrifice of Christ that enables forgiveness and release from the bondage of sin. But they do not adequately express the concept of *sanctification*, the complementary process by which we may be “spiritually... born of God,” having received a “mighty change in [our] hearts” and “his image” in our countenances.²¹⁴ For, in the end, it is not enough for us to be cleansed from all sin: we must also acquire the divine attributes that fit us for the society of celestial beings.

Incorporating the meaning of each of the more limited descriptions, the term “atonement” describes both the process and the ultimate result of the sacrifice of Jesus Christ.²¹⁵ It focuses attention on the most central and important concept of that sacrifice—namely, the idea of “taking two things that have become separated, estranged, or incompatible... and bringing them together again, thus making the two be ‘at one.’”²¹⁶



Figure 5-9. J. James Tissot, 1836-1902: *The Last Supper*, 1886-1894²¹⁷

The intimate personal dimension of the Atonement was described by Jesus Christ in His “High Priestly Prayer” on behalf of His disciples. He pleaded that they, and those that they later would teach, would be “made perfect in one”:²¹⁸

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one...

Further elaborating on how the concept of “at-one-ment” is at work in prayer, Jesus taught His disciples that:²¹⁹

... if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.



Figure 5-10. Frank Wesley, 1923-2002: *The Forgiving Father*, ca. 1954-1958²²⁰

At a first level of understanding, the Hebrew term for atonement, *kippur*, can be thought of as roughly approximating the English word “cover.” In the Mosaic temple, the idea of *kippur* related to the *kapporet* that formed the lid of the ark of the temple where Jehovah stood to forgive—or cover—the sins of the people. The veil of the temple, also a *kapporet*, covered the entry of the Holy of Holies. Besides the notion of “covering of sin” implied by the term *kippur*, however, there appears to have been the additional concept of

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"union," a "covering with glory," in the ancient temple cult.²²¹ After the priest and the people had completed all the rituals and ordinances of the atonement, the veil was opened so that the Lord could tell the people that their sins had been forgiven, symbolically welcoming them into His presence.²²²

Following his study of the term *kippur*, Nibley concluded that:²²³

... the literal meaning of *kaphar* and *kippurim* is a close and intimate embrace, which took place at the *kapporeth* or the front cover or flap of the Tabernacle or tent. The Book of Mormon instances are quite clear, for example, "Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you."²²⁴ "But behold the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled eternally in the arms of his love"²²⁵... From this it should be clear what kind of oneness is meant by the Atonement—it is being received in a close embrace of the prodigal son, expressing not only forgiveness but oneness of heart and mind that amounts to identity.

Those who, like Adam and Eve, receive the Gospel become "partakers of the divine nature"²²⁶ and by virtue of this fact participate in Christ's sufferings as well as His glory.²²⁷ Nowhere is this fact more apparent than in the temple where, as Truman G. Madsen points out, "a full-scale covenant relationship, the Atonement of Christ may be written, as it were, in our very flesh."²²⁸ "One is... obliged," writes Eugene Seaich, to become not only "'one flesh' with Christ, but [also] one life, one sacrifice, thus participating actively in the eternal act of love which began in the heavens."²²⁹

6. “The Seed of Abraham”

IN D&C 132, we read the promise that those who accept the covenants of celestial marriage will enjoy “a continuation of the seeds forever and ever.”²³⁰ This idea relates to the next set of promised blessings described in D&C 84:34:

They become... the seed of Abraham...



Figure 6-1. “They Become... the Seed of Abraham”

The Blessings of Abraham and the Sealing Ordinances

The reference to becoming the “seed of Abraham” includes the blessings of the celestial marriage ordinance and the sealing of parents to children in the temple.²³¹ In D&C 132:30-31, we read:

Abraham received promises concerning his seed, and of the fruit of his loins... [that] both in the world and out of the world should they continue as innumerable as the stars... This promise is yours also, because ye are of Abraham...

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Figure 6-2. Val Brinkerhoff, 1953-: Manti Temple Sealing Room Altar²³²

Of course, being a literal descendant of Abraham does not guarantee the fulfillment of these promises, as they are conditioned upon personal faithfulness to the covenants received.²³³ “they are not all Israel, which are of Israel: Neither, because they are all children of Abraham, are they the seed.... But the children of the promise are counted for the seed.”²³⁴

The blessings of Abraham received through the sealing ordinances are, of course, intended for men and women alike:²³⁵ “Elder McConkie noted that ‘what we say for Abraham, Isaac, and Jacob we say also for Sarah, Rebekah, and Rachel, the wives... who with them were true and faithful in all things,’²³⁶ for, as President Joseph Fielding Smith taught, ‘the Lord offers to his daughters every spiritual gift and blessing that can be obtained by his sons.’”²³⁷



Figure 6-3. Val Brinkerhoff, 1953-: “We Part to Meet Again”²³⁸

The sealing power exercised in the temple is essential for the redemption of families. By this means, both our posterity and our ancestors can be linked to us eternally in a restoration of the perfect order that God designed for the happiness of His children before the earth was created.²³⁹ Without these “welding links,”²⁴⁰ as the Prophet Joseph called them, neither we nor they can be made perfect.²⁴¹ Explaining the priority of this work on both sides of the veil, Elder Melvin J. Ballard asked:²⁴²

Why is it that sometimes only one of a city or household receives the Gospel? It was made known to me that it is because of the righteous dead who had received the Gospel in the spirit world exercising themselves and, in answer to their prayers, elders of the Church were sent to the homes of their posterity that the Gospel might be taught to them, and [that] through their righteousness they might be privileged to have a descendant in the flesh do the work for their dead kindred. I want to say to you that it is with greater intensity that the hearts of the fathers and mothers in the spirit world are turned to their children than that our hearts are turned to them.

Elder John A. Widtsoe taught:²⁴³

Those who give themselves with all their might and main to this work... receive help from the other side, and not merely in gathering genealogies. Whosoever seeks to help those on the other side receives help in return in all the affairs of life.

The Spirit of Elijah and the Sealing Power

The blessings of every priesthood ordinance are authoritatively confirmed upon the Saints through the power restored by Elijah in the Kirtland Temple,²⁴⁴ a power that seals in heaven what is sealed on earth²⁴⁵ on condition of continued faithfulness. Contrasting the role of the sealing power administered in the "spirit of Elijah" to the preparatory blessings bestowed in the "spirit of Elias,"²⁴⁶ Joseph Smith said:²⁴⁷

This power of Elijah is to that of Elias what, in the architecture of the temple of God, those who seal or cement the stone to their places are to those who cut or hew the stones—the one preparing the way for the other to accomplish the work. By this we are sealed with the Holy Spirit of Promise (i.e., Elijah).²⁴⁸

To obtain this sealing is to make our calling and election sure, which we ought to give all diligence to accomplish.

Although it is not unusual for lesser blessings, ordinances, and ordinations to be sealed upon the heads of individuals,²⁴⁹ the passage just cited makes it clear that the supreme manifestation of the sealing power is when one's calling and election is "made sure" or, in other words, when one is "sealed up unto eternal life, by revelation and the spirit of prophecy."²⁵⁰ This is the same idea expressed by King Benjamin when he exhorted his people to be "steadfast and immovable, always abounding in good works" that "the Lord God Omnipotent may seal you his."²⁵¹ On the other hand, Amulek testified that the final end of those who "have become subjected to the spirit of the devil," is that the Adversary "doth seal you his."²⁵²

To be sealed in this ultimate sense requires taking upon ourselves not only the divine name, but also the divine form—just as Jesus Christ was "the express image"²⁵³ of the Father. In former times, seals were the means by which a unique stamp of identity was placed on important documents—the image of the author being transferred, as it were, to the document itself.²⁵⁴ Similarly, Luke T. Johnson sees the scriptural concept of sealing as both an empowering and an "imprinting" process,²⁵⁵ recalling Alma's words about receiving God's "image" in our countenances.²⁵⁶ Using similar imagery, Paul described his beloved Corinthian saints as "the epistle of Christ..., written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." These saints, "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."²⁵⁷

The Spirit of Elijah As a Divine Healing Power

It is a poignant irony that Elijah, whose name is associated with the eternal binding of families, should have been called to spend so much of his ministry in

solitary exile from his people. Fleeing for his life to the brook Cherith at God's command, with the ravens who fed him as his only companions, he was left to mourn for apostate Israel as the last of his brethren to "remain a prophet of the Lord."²⁵⁸ Describing the scene shown below, Naomi Wray writes:²⁵⁹



Figure 6-4. Frank Wesley, 1923-2002: *Elijah at the Brook Cherith*²⁶⁰

There is an outward wilderness without edges or horizons and there is also an inward wilderness of the womb of the soul.

The heavenly caretakers are fifty ravens beating their wings and forming a large cove sheltering the tiny figure of Elijah seated in meditation. The essence is of the soul rather than the presence of the body. Slate grey of limestone shelter denotes the life of Elijah held in stasis by the blue of the everlasting being of God.

The mighty wings of a multitude of birds seem carved by the ages and the elements from the rocky vastness. Heads and wings and pinion feathers, beaks, and claws, and eyes are all discernible in the craggy portal.

The light of God's care bathes the forlorn figure of Elijah in icy radiance. Righteous solitude, even with great spiritual support, is a cold experience.

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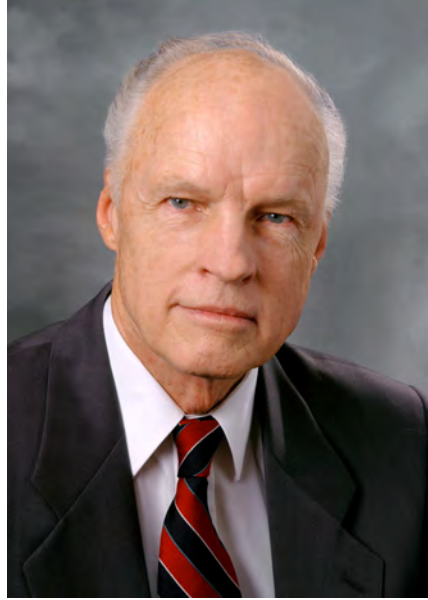


Figure 6-5. Truman G. Madsen, 1926-2009²⁶¹

This scene gains its relevance to the sealing of families in the realization that the keys restored by Elijah were not given simply to enable priesthood ordinances to be performed with authority. The spirit of Elijah is as much a *healing* power as it is a *sealing* power, opening the floodgates of a divine influence that, in the words of Truman G. Madsen, is designed to “bring earth and heaven back together, ... to take the estranged and the alienated and the embittered and somehow transform their hearts, and to prepare all of [God’s] family who will to be family, welding them indissolubly in order to greet the Christ.”²⁶² At the root of this power is love and forgiveness. Madsen continued:²⁶³

[F]orgiveness is the very nature of Christ’s way. I suggest that it may be difficult to forgive your enemies, but it is even more so to forgive your loved ones... It is harder to forgive your loved ones because you care about them and you have to go on living with them, or struggling to, and they can go on hurting you over the years and the decades. But our hearts will never turn to our fathers in the way this spirit of which we have been testifying motivates us to do unless we forgive.

You see, we have inherited all kinds of things... [W]e willingly chose to come into the world, likely in this time and circumstance. And when a young person says to his parents in deepest animosity, “I didn’t ask to be born,” if they give the proper, prophetic answer they will say: “Oh yes, you did. You not only asked for it, you prepared for it, trained for it, were reserved for it...”

[T]his, I take it, is one of the profound meanings of that long, laborious allegory in the book of Jacob, the allegory of the tame and wild olive trees. If you take a wild branch and graft it in to a tame one, if the branch is strong enough it will eventually corrupt and spoil the tree all the way to the roots. But if you take a tame branch and graft it into a wild tree, in due time, if that branch is strong enough, it will heal and regenerate to the very roots.²⁶⁴ You will then have been an instrument in the sanctification even of your forebears...

To be that kind of branch and achieve that kind of transformation backward and forward is the greatest achievement of this world. But to do it... one must be linked, bound to the Lord Jesus Christ.

No matter what things you may have suffered at the hands of your family, no matter how thoughtless or faithless or even cruel they may have been to you throughout your life, if you have been privileged to receive any of the blessings of the Abrahamic covenant *you are called to save them*—and this is surely a calling to which you were foreordained in the beginning. Wrote Carlfred Broderick:²⁶⁵

In a former era, the Lord sent a flood to destroy unworthy lineages. In this generation, it is my faith that he has sent numerous choice individuals to help purify them....

God actively intervenes in some destructive lineages, assigning a valiant spirit to break the chain of destructiveness in such families. Although these children may suffer innocently as victims of violence, neglect, and exploitation, through the grace of God some find the strength to [neutralize] the poison within themselves, refusing to pass it on to future generations. Before them were generations of destructive pain; after them the line flows clear and pure. Their children and children's children will call them blessed. In suffering innocently that others might not suffer, such persons, in some degree, become as "saviors on Mount Zion"²⁶⁶ by helping to bring salvation to a lineage.



**Figure 6-6. Carlfred Broderick,
1932-1999**

6. “THE SEED OF ABRAHAM”

7. “The Church and Kingdom”

The phrase “the church and kingdom” refers to the blessings of the fulness of the Melchizedek Priesthood, belonging to one who is made a “king and a priest unto God, bearing rule, authority, and dominion under the Father.”²⁶⁷ Correspondingly, worthy women may receive the blessings of becoming queens and priestesses.²⁶⁸



Figure 7-1. J. James Tissot, 1836-1902: *The Offerings of Melchizedek*, ca. 1896-1902²⁶⁹

It is fitting for these blessings to be associated with the name of Melchizedek, because he was the great “king of Salem” and “the priest of the most high God,”²⁷⁰ who gave the priesthood to Abraham.²⁷¹ Later kings of Israel, as well as Jesus Christ Himself, were declared to be part of the “order of Melchizedek,”²⁷² which was originally called “the Order of the Son of God.”²⁷³



Figure 7-2. The Church and Kingdom

Because of the sacred nature of the ordinance that confers the fulness of the priesthood, very little detail about it has been given in official church publications. For example, Elder McConkie described this ordinance, along with those ordinances leading up to it, only in very general terms:²⁷⁴

In setting forth as much as can, with propriety, be spoken outside of the temple, the Lord says that “the fulness of the priesthood”²⁷⁵ is received only in the temple itself. This fulness is received through washings, anointings, solemn assemblies, oracles in holy places, conversations, ordinances, endowments, and sealings...²⁷⁶

As with all prior covenants and ordinances, the Savior Himself set the example for us to follow. Summarizing the exacting requirements expected of those who receive this final ordinance of the temple, the Prophet Joseph Smith said:²⁷⁷

If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.

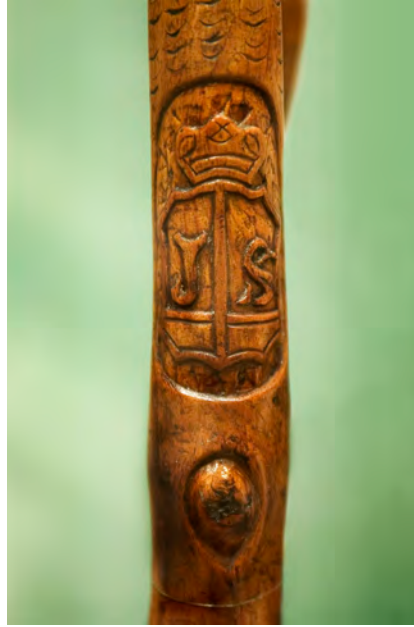


Figure 7-3. Val Brinkerhoff, 1953-: Crown and Initials on Joseph Smith's Cane²⁷⁸

Anticipatory Nature of the Ordinance

Although other temple ordinances had been administered to selected saints in Nauvoo beginning in 1842, the ordinance conferring the fulness of the Melchizedek Priesthood was not administered by the Prophet until the final months of 1843. On 6 August 1843, Brigham Young said that “if any in the Church had the fulness of the Melchizedek Priesthood, he did not know it.”²⁷⁹ However, on 22 November 1843, he finally received this much-awaited ordinance.²⁸⁰ In later instructions at the temple, President Young said:²⁸¹

Those who... come in here [i.e., the Nauvoo Temple] and have received their washing and anointing will [later, if faithful,] be ordained Kings and Priests, and will then have received the fulness of the Priesthood, all that can be given on earth. For Brother Joseph said he had given us all that could be given to man on the earth.

In contrast to the priesthood ordinances discussed previously which are available to all faithful members of the Church in this life, this crowning ordinance of the temple is now almost always reserved as a blessing for the hereafter. Indeed, even if the ordinance could be performed in this life, the realization of the blessings it portends could not be made fully effective in mortality. Emphasizing the anticipatory nature of this ordinance, Brigham Young explained that “a person may be anointed king and priest long before he receives his kingdom.”²⁸²



Figure 7-4. Samuel Anoints David, Dura Europos Synagogue, ca. 250²⁸³

Antiquity of the Royal Priesthood

Although the concept of a “royal priesthood”²⁸⁴ expressed in the ordinance conferring the fulness of the priesthood is foreign to most people today, it is perfectly consistent with ancient religious practices.²⁸⁵ For example, Wyatt summarizes a wide range of evidence indicating “a broad continuity of culture”²⁸⁶ throughout the ancient Near East wherein the candidate for kingship underwent a ritual journey intended to confer a divine status as a son of God.²⁸⁷

Scholars have long debated the meaning of scattered fragments of rituals of sacral kingship in the Old Testament, especially in the Psalms, but over time have increasingly found evidence of parallels with ancient Near East investiture traditions.²⁸⁸ In this regard, one of the most significant of these is Psalm 110, an unquestionably royal and—for Christians—messianic passage.²⁸⁹ A well-known scholar of the Psalms, John Eaton, summarizes the import and setting of these verses as part of:²⁹⁰

... the ceremonies enacting the installation of the Davidic king in Jerusalem...
Items of enthronement ceremonial seem reflected: ascension to the throne,

bestowal of the sceptre, anointing and baptism signifying new birth as the Lord's son (v. 3²⁹¹), [and] appointment to royal priesthood²⁹² ... As [in Psalms] 2, 18, 89, [and] 101, the rites may have involved a sacred drama and been repeated in commemorations, perhaps annually in conjunction with the celebration of God's kingship, for which the Davidic ruler was chief "servant."

Note that, in Israelite practice, the moment of investiture would not necessarily have been the time of the king's first anointing. The culminating anointing of the king corresponding to his definite investiture was, at least sometimes, preceded by a prior princely anointing. Baker and Ricks describe "several incidents in the Old Testament where a prince was first anointed to become king, and later, after he had proven himself, was anointed again—this time as actual king."²⁹³



Figure 7-5. The Exaltation of Resurrected Israel, Dura Europos Synagogue, ca. 250²⁹⁴

Although there is little indication in the Old Testament that these Israelite rituals were given to anyone besides the king, there is significant non-scriptural evidence from later times that similar rites were made available to others. For example, findings at Qumran and Dura Europos suggest that in at least some strands of Jewish tradition these rituals of royal priesthood enabled members of the community, not just its ruler, to participate in a form of worship that ritually

7. "THE CHURCH AND KINGDOM"

brought them into the presence of God.²⁹⁵ Indeed, a precursor of this tradition is evident in the account of God's promise to Israel that, if they kept His covenant, not just a select few but all of them would have the privilege of becoming part of "a kingdom of priests, and an holy nation."²⁹⁶ Going back to the very beginning of the Bible, scholars have concluded that the statement that Adam and Eve were created in the "image of God"²⁹⁷ is meant to convey the idea that "each person bears the stamp of royalty."²⁹⁸ As an example from the New Testament, note that similar blessings, echoing temple themes and intended for the whole community of the faithful, are enumerated in statements found in the second and third chapters of the book of Revelation.²⁹⁹ In the most direct of these statements, Revelation 3:21 declares: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Misconceptions Relating to the Fulness of the Priesthood

Since the marriage ordinance of sealing is usually the last ordinance that temple-worthy Church members receive in this life, it is sometimes mistakenly concluded that this is the highest ordinance that can be received in the temple. In addition, sometimes it has been falsely assumed that the marriage sealing itself confers the fulness of the priesthood. However, the teachings of the Prophet Joseph Smith made it clear that it is in the "crowning ordinance of the fulness of the Melchizedek Priesthood" that husbands and wives receive "the *confirmation* of promises that worthy men could become kings and priests and that women could become queens and priestesses in the eternal worlds."³⁰⁰

Differentiating the blessings of becoming priest and king ("church and kingdom") associated with the name of Melchizedek from the prior ordinances of endowment ("sons of Moses") and patriarchal marriage ("seed of Abraham"), the Prophet Joseph Smith explained that:³⁰¹

Melchizedek... had still greater power... which was not the power of a Prophet nor Apostle nor Patriarch only, but of King and Priest to God.... No man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power and authority of Melchizedek.

8. “The Elect of God”

In the language of scripture, to be “elect” is to be “chosen.” The scriptures and the teachings of Joseph Smith³⁰² refer to the blessing of election as having one’s calling³⁰³ and election made sure³⁰⁴ or as having received the “more sure word of prophecy”³⁰⁵ (i.e., “a man’s knowing that he is sealed up to eternal life”³⁰⁶).

The knowledge received by this means is something even more than a personal vision or visitation of Jesus Christ or a testimony from heaven that He is the Son of God.³⁰⁷ Specifically, those who have received the fulness of the priesthood and who have afterward demonstrated their determination to serve God “at all hazards”³⁰⁸ eventually will be privileged to hear the solemn oath from the Father Himself that they shall obtain the fulness of the joys of the celestial kingdom forever and ever.³⁰⁹ For example, although Abraham previously had received the blessings of patriarchal marriage, and then had been made a king and a priest under the hands of Melchizedek,³¹⁰ Abraham’s “election sure” came only afterward, when he demonstrated his willingness to sacrifice his son Isaac.³¹¹



Figure 8-1. The Election Sure

Whether or not one receives “the more sure word of prophecy”³¹² in this life or in the hereafter, it is certain that the unique form of knowledge received by this means is a prerequisite for exaltation, since we are told elsewhere in scripture that it is “impossible for a man to be saved in ignorance.”³¹³ As a warning to those who may fail to live up to the ultimate privileges of the priesthood—namely the assurance of the blessings of exaltation in the eternal worlds—the Lord instructed:³¹⁴ “there are many called, but few are chosen.”



Figure 8-2. Abraham and the Angel Yahoel Approach the Divine Throne, Codex Sylvestre, 14th Century³¹⁵

The Oath and Covenant of the Priesthood

The personal oath of the Father described above is the same oath referred to D&C 84, when it describes “the oath and covenant which belongeth to the priesthood.”³¹⁶ Elder McConkie explains:³¹⁷

Man and Deity enter into the covenant of the priesthood, but only the Lord, meaning the Father, swears the oath.

This same oath, by which one enters the Church of the Firstborn³¹⁸ and receives the knowledge of his “election sure”—and to which allusion is made throughout scripture³¹⁹—is perhaps most clearly expressed in Psalm 110:4:³²⁰

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

That this oath applies not only to the Messiah but also to all those who have qualified to follow their “forerunner”³²¹ through the heavenly veil is confirmed in Hebrews 6:18-20.³²²

Here, then, are two irrevocable acts ... to give powerful encouragement to us, who have claimed his protection by grasping the hope set before us. That hope we hold. It is like an anchor for our lives, an anchor safe and sure. It enters in through the veil, where Jesus has entered on our behalf as a forerunner, having become a high priest forever after the order of Melchizedek.

Alluding to the blessings of the Oath and Covenant of the Priesthood,³²³ the author of Hebrews assures the Saints of the firmness and unchangeableness of God’s promises. The “two irrevocable acts” mentioned are “God’s promise and the oath by which He guarantees that promise.”³²⁴ By this scripture, we are meant to understand that so long as we hold fast to the Redeemer, who has entered “through the veil on our behalf... as a forerunner,” we will remain firmly anchored to our heavenly home, and the eventual realization of the promise “that where I am, there ye may be also.”³²⁵ Undoubtedly, there is also the sense that “Jesus, the high priest, [stands] behind the veil in the Holy of Holies to assist those who [pass] through.”³²⁶ “The anchor would thus constitute the link that ‘extends’ or ‘reaches’ to the safe harbor of the divine realms... providing a means of access by its entry into God’s presence.”³²⁷ Just as Jesus was “exalted... above the entire created order—to the heavenly throne at God’s right hand,” so “humanity will be elevated to the pinnacle of the created order”³²⁸ as sons and daughters of God.³²⁹ And as the Son received “all the glory of Adam,”³³⁰ so “his followers will also inherit this promise if they endure... testing.”³³¹



Figure 8-3. *The Woman at the Tomb and the Ascension, ca. 400*

8. "THE ELECT OF GOD"

In his comments relating to these verses, the Prophet Joseph Smith further explained that:³³²

Though [the Saints addressed by Peter³³³] might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure,³³⁴ that they had part with Christ, and were joint heirs with Him. Then they would want that more sure word of prophecy,³³⁵ that they were sealed in the heavens and had the promise of eternal life in the kingdom of God.

Then, having this promise sealed unto [us is] an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble, and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven...

Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it.

Misconceptions Relating to the Doctrine of Election

How is one's calling and election made sure?

As an example of misunderstanding on the doctrine of election, we note the mistaken conclusion that one's calling and election are made sure through the ordinance that confers the fulness of the priesthood, without also requiring a separate personal affirmation by the Father. A key to the correct understanding of this idea is D&C 131:5, which explains that "the more sure word of prophecy" (which is equated elsewhere to the "election sure"³³⁶):

... means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy through the power of the Holy Priesthood.

The words of an earlier discourse by Joseph Smith³³⁷ clarify the meaning of this verse, and make it evident that the "seal" referred to has two parts, both of which are necessary in order to make one's election "sure." How then is this "seal" to be accomplished? Specifically, the Prophet taught that it must be "done by this sealing power"—i.e., the sealing power held by authorized priesthood holders—"and the other Comforter"—i.e., the personal ministry of the Father and the Son.³³⁸ While certain men have been given power to seal up Saints to eternal life

when so moved by the spirit of revelation,³³⁹ the scope of such power extends only to the first part of this seal. Regarding the second part—the oath or “more sure word of prophecy”³⁴⁰ whereby one’s election is divinely confirmed—the Prophet Joseph Smith said:³⁴¹

There is one Comforter [i.e., the Holy Ghost] and another Comforter [i.e., the Second Comforter] to abide with you forever, [to] reach to things within the veil, [so that you may] know that you are sealed. If you get it, it will stand by you forever... “I will not leave you comfortless: I will come to you,”³⁴² abide with you forever, [and] seal you up to eternal life.

Later, he gave this additional explanation and encouragement for each Saint:³⁴³

... let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, “*Son, thou shalt be exalted.*”

When the Lord has fully proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter...³⁴⁴

... [W]hen any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him... and even He will manifest the Father unto him...

**Are the blessings
of having one’s
calling and
election made sure
unconditional?**

The answer is no—neither the ordinance that confers the fulness of the priesthood by which one is sealed up by authorized servants of the Lord to eternal life, nor the subsequent oath of the Father that confirms one’s election sure should be understood as promising exaltation unconditionally. With regard to being “sealed up to eternal lives,” Elder Heber C. Kimball stated:³⁴⁵

Some will come with great zeal and anxiety, saying, “I want my endowments; I want my washings and anointings; I want my blessings; I wish to be sealed up to eternal lives....” What good will all this do you, if you do not live up to your profession and practice your religion? Not as much good as for me to take a bag of sand and baptize it, lay hands upon it for the gift of the Holy Ghost, wash it and anoint, and then seal it up to eternal lives, for the sand will be saved, having filled the measure of its creation; but you will not, except through faith and obedience.

Even with respect to those who have both received the fulness of the priesthood, and then have become the elect of God by His personal word, the Prophet made it clear that no power in earth or heaven can protect an individual against his committing the unpardonable sin.³⁴⁶ Indeed, he taught that to have the "heavens... opened" (i.e., to experience "a direct heavenly vision on the order of the blessings attending the visitation of the Second Comforter"³⁴⁷) and then to "deny Jesus Christ" is precisely what it means to become a "son of perdition".³⁴⁸

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all³⁴⁹ except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him.³⁵⁰ He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy....

You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.

This is the same situation described in D&C 84:41, when it says that "whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

Will every child of mothers and fathers who are sealed in celestial marriage receive the same blessings as their parents?

The following statement by the Prophet Joseph Smith, as recorded in the *Documentary History of the Church*, implies that the blessings of faithful parents are always transmitted to their children.³⁵¹

When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.

Reading this statement in context, however, shows that the Prophet's intended meaning was different than its common interpretation in two respects. First, the "seal... put upon the father and mother" he was referring to was not the marriage sealing but rather the "sealing [of] the blessing [of] the everlasting covenant, thereby making their calling and election sure."³⁵² Prior to the marriage sealing of

Benjamin F. Johnson to his wife, the Prophet Joseph Smith explained the difference between these two kinds of seals:³⁵³

... there were two seals in the Priesthood. The first was that which was placed upon a man and a woman when they made the [marriage] covenant and the other was the seal which allotted to them their particular mansion.

The second problem with the common interpretation of the Prophet's statement about the salvation of children of parents who are sealed is due to the fact that the most complete account of the sermon was not available to the church historians at the time they compiled an amalgamated version of the Prophet's words from the notes of Willard Richards and William Clayton. In the more full set of notes taken by Howard and Martha Coray, Joseph Smith is shown to have qualified his statement about the salvation of children of parents who had received the second sealing to make it conditional upon the obedience of the children:³⁵⁴

... when a father and mother of a family have entered into [the fulness of the priesthood³⁵⁵], their children *who have not transgressed*³⁵⁶ are secured by the seal wherewith the parents have been sealed. And this is the oath of God unto our Father Abraham, and this doctrine shall stand forever.

Ehat and Cook comment:³⁵⁷

Clearly this is a more reasonable and consistent doctrine: if it were not for such a conditional, the concept would contradict significant doctrines taught by Joseph Smith, not the least of which would be a contradiction of his Article of Faith that "men will be punished for their own sins."³⁵⁸

We have no record of any relevant teachings by Joseph Smith except what is cited above. Though subsequent Church leaders have differed in their emphasis on various aspects of this subject, they are in agreement on the fact that parents who honor their temple covenants are in a position to exert great spiritual influence over time on their children.³⁵⁹ Faithful members of the Church can find comfort in knowing that they can lay claim to promises of divine guidance and power, through the inspiration of the Holy Ghost and the privileges of the priesthood, in their efforts to help family members secure exaltation in God's kingdom.

8. “THE ELECT OF GOD”

9. “All That My Father Hath Shall Be Given Unto Him”

D&C 84:35-37 teaches an important aspect of the order of the priesthood; namely, that no one can receive the Father or the Father’s kingdom until he has received the Son, and that no one can receive the Son unless he accepts the Lord’s authorized priesthood servants:

And also all they who receive this priesthood receive me, saith the Lord;
For he that receiveth my servants receiveth me;
And he that receiveth me receiveth my Father;

“He That Receiveth My Servants Receiveth Me”

In New Testament times, Peter, James, and John were given the keys of the Melchizedek Priesthood to represent the Lord in directing the work of salvation on the earth.³⁶⁰ Likewise, in the last dispensation, the Lord specifically told his Saints to receive the Prophet Joseph Smith’s word “as if from mine own mouth, in all patience and faith.”³⁶¹ Conversely, he who rejects the Lord’s servants rejects the Lord and the Lord’s prophet. Elder Boyd K. Packer taught: “The man who will not sustain the bishop of his ward and the president of his stake will not sustain the President of the Church.”³⁶² Elder Melvin J. Ballard explained that these principles operate even in the next life.³⁶³



**Figure 9-1. Theophanes the Greek,
ca. 1340-ca. 1410: *Transfiguration Icon*,
ca. 1403**

Some folks get the notion that the problems of life will at once clear up and they will know that this is the Gospel of Christ when they die. I have heard people say they believe when they die they will see Peter and that he will clear it all up. I said, “You never will see Peter until you accept the Gospel of the Lord Jesus Christ, at the hands of the elders of the Church, living or dead.” They will meet these men to whom this right and authority has been given, for this generation shall receive it at the hands of those who have been honored with the priesthood of this dispensation. Living or dead, they shall not hear it from anyone else.

9. "ALL THAT MY FATHER HATH SHALL BE GIVEN UNTO HIM"



Figure 9-2. "He That Receiveth My Father Receiveth My Father's Kingdom"

"He That Receiveth My Father Receiveth My Father's Kingdom"

Those who receive the Father eventually receive the supernal blessing of His kingdom. D&C 84:38 reads:

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

This verse corrects a common misinterpretation of the final part of the Parable of the Prodigal Son, where some have falsely concluded that when the Father gives all He has to one of his children it somehow diminishes what He can give to the others.³⁶⁴ Differentiating the eventual *fulfillment* of the promise of election from the "spirit of Elias" and the "spirit of Elijah" through which the ordinances discussed previously are administered, the Prophet described the "spirit of Messiah," whereby the Savior was given "all power in heaven and in earth" and "enthroned in the heavens as King of kings and Lord of lords."³⁶⁵ These blessings of the "spirit of Messiah" are available to all those who endure to the end in faithfulness.



Figure 9-3. Dual Throne in a Temple Model from Moab³⁶⁶

The righteous dead in Old Testament times, who received every blessing and promise of the Melchizedek priesthood during their lifetimes, yet required the completion of Christ's atonement, resurrection, and ascension before they could be enabled to receive their full exaltation.³⁶⁷ A similar idea is expressed in the following passage from the *Martyrdom and Ascension of Isaiah*, a popular text among early Christians:³⁶⁸

And he took me up into the seventh heaven... And there I saw all the righteous from the time of Adam onwards... But they were not sitting on their thrones, nor were their crowns of glory on them. And I asked the angel who (was) with me, "How is it that they have received these robes, but are not on (their) thrones nor in (their) crowns?" And he said to me, "They do not receive the crowns and thrones of glory... until the Beloved [i.e., Christ] descends in the form in which you will see Him descend... And when He has plundered the angel of death, He will rise on the third Day... And then many of the righteous will ascend with Him, whose spirits do not receive (their) robes until the Lord Christ ascends and they ascend with Him. Then indeed they will receive their robes and their thrones and their crowns, when He has ascended into the seventh heaven."

9. "ALL THAT MY FATHER HATH SHALL BE GIVEN UNTO HIM"



Figure 9-4. Pompeo Batoni, 1708-1787: The Return of the Prodigal Son, 1773³⁶⁹

“Eye Hath Not Seen”

We cannot in this life fully comprehend the full extent and meaning of God’s promised blessings. As the Apostle Paul wrote: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”³⁷⁰ D&C 76:54-59 reads:

They are they who are the church of the Firstborn.

They are they into whose hands the Father has given all things—

They are they who are priests and kings, who have received of his fulness, and of his glory;

And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Wherefore, as it is written, they are gods, even the sons of God—

Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ’s, and Christ is God’s.

That this blessing has already been extended to others besides Jesus Christ, who have also “kept their second estate,”³⁷¹ is attested by D&C 132:29, where the Lord told the Prophet Joseph Smith that “Abraham received all things... and hath entered into his exaltation and sitteth upon his throne.” This constitutes the complete fulfillment of the promise of being “endowed with power from on high.”³⁷²

9. “ALL THAT MY FATHER HATH SHALL BE GIVEN UNTO HIM”

10. “The Father Teacheth Him”

D&C 84:47-48 speak of what might be called the blessing of “Divine Tutorial,” wherein the Father provides personal instruction to those who have received Him:

And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.

And the Father teacheth him of the covenant which he has renewed and confirmed upon you...



Figure 10-1. Divine Tutorial through the Second Comforter

10. "THE FATHER TEACHETH HIM"



Figure 10-2. *Moses, Aaron, Nadab, and Abihu Approach Jehovah*, ca. 600³⁷³

The Second Comforter

In his explanation of the promise given in the gospel of John of a Second Comforter, the Prophet Joseph Smith described the privilege of personal instruction from the Father and the Son, making it clear that it may be enjoyed in mortality by those who have had their calling and election made sure,³⁷⁴ long before such individuals actually receive the Father's kingdom.³⁷⁵

When any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him,³⁷⁶ and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God.



Figure 10-3. J. James Tissot, 1836-1902: *The Last Sermon of Our Lord*, ca. 1886-1894³⁷⁷

“Henceforth I Call You Not Servants”

After Jesus reassured His ancient apostles with the promise of His return with the Father to minister to them as a Second Comforter, He taught them about the new relationship He now had with them as “friends” rather than “servants”:³⁷⁸

Greater love [= Greek *agape*] hath no man than this, that a man lay down his life for his friends [= Greek *philoi*].

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.³⁷⁹

Two different Greek words for love are used by Jesus in this brief passage. The first word used by Jesus (*agape*) is the one He characteristically used to teach his disciples to value, serve, and esteem all men; the other (*philoi*) is the commonest Greek word describing a relationship of affection between devoted friends, conveying “the thought of cherishing the Object above all else, of manifesting an affection characterized by constancy, from the motive of the highest veneration.”³⁸⁰ So when Jesus is describing His love for his disciples, He is not merely describing the esteem He has for them in a general way, but rather affirming a special relationship of this higher kind that now existed between them.



Figure 10-4. J. James Tissot, 1836-1902: *Meal of Our Lord and the Apostles*, ca. 1886-1894³⁸¹

After His resurrection, when Jesus appeared to the twelve at the Sea of Galilee, He took Peter aside and taught him something of what it meant to be His friend. An alternate reading of John 21:15-17 in the *New English Bible* preserves in English the distinction between the two kinds of love in the original Greek text.³⁸²

So when they had dined, Jesus saith to Simon Peter,
 Simon, son of Jonas,³⁸³ lovest thou me more than these?³⁸⁴
 He saith unto him,
 Yea, Lord; thou knowest that [I am thy friend].³⁸⁵
 He saith unto him,
 Feed my lambs.³⁸⁶
 He saith to him again the second time,
 Simon, son of Jonas, lovest thou me?
 He saith unto him,
 Yea, Lord; thou knowest that I [am thy friend].
 He saith unto him,
 Feed my sheep.
 He saith unto him the third time,
 Simon, son of Jonas, [art thou my friend?]
 Peter was grieved because he said unto him the third time,
 [Art thou my friend?]
 And he said unto him,
 Lord, thou knowest all things; thou knowest that I [am thy friend].
 Jesus saith unto him,
 Feed my sheep.

In this passage, Peter meets Jesus' question about whether his love for the Lord surpassed the love of the other disciples with a passionate affirmation of his special relationship as a friend. When Jesus fails to confirm Peter's assertion of a status of intimacy and, moreover, questions his love a second time, Peter repeats his claim of friendship, no doubt more urgently and emphatically. The third time, when Jesus at last directly questions Peter's friendship ("Art *thou* my friend?"), Peter, in grief, makes a final heartfelt appeal: "Lord, thou knowest all things; thou *knowest* that I am thy friend."



Figure 10-5. Lester L. Yocum, 1954-:
"Silver and Gold Have I None," 2009

Each time Jesus replies to Peter's professions of friendship, we hear the echo of the earlier passage in John: "Ye are my friends, if ye do whatsoever I command you."³⁸⁷ From one to whom He had offered friendship, the Lord would not be satisfied with loving words alone, no matter how eloquent and impassioned. Jesus seems to be teaching Peter that being his friend means from henceforth wholly consecrating himself through his actions to his pastoral role over the Church, feeding the flock of God.³⁸⁸ The Prophet Joseph Smith taught:³⁸⁹

A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race.



Figure 10-6. Liz Lemon Swindle, 1953-:
Go with Me to Cumorah, 1997

"I Shall Call You Friends"

Speaking of the lifelong process that prepares us for this ultimate in fellowship with Deity, Elder Bruce C. Hafen wrote:³⁹⁰

As we feel the power of Christ's love pulling us toward Him, we anticipate the joy of His promise: "Be faithful and diligent..., and I will encircle thee in the arms of my love."³⁹¹ He reflected that affection in the way He addressed Joseph Smith. During Joseph's early years, Christ called him "my *servant* Joseph."³⁹² But as Joseph's life took paths marked by consecration and hardship, the Lord said, "From henceforth I shall call you *friends*."³⁹³ What's the difference between a servant and a friend? The Lord had earlier said, "The *servant* knoweth not what his lord doeth: but I have called you *friends*; for all things that I have heard of my Father I have made known unto you"³⁹⁴

The paradox of this divine tutorial is that the Lord will not only correct us but may also lead us into some forms of personal affliction... Because Elder [Neal A.] Maxwell was such a faithful student of discipleship, I draw... from his words: "If we are serious about our discipleship, Jesus will eventually request each of us to do those very things which are the most difficult for us to do."³⁹⁵ Thus, "sometimes the best people have the worst experiences because they are the most ready to learn."³⁹⁶

Are we ready to pay such a price for eternal life? If not, we must prepare, for it is through our willingness to pay the painful price of experience that we come to know God.³⁹⁷ And knowing God *is* eternal life, as we read in John 17:3:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.³⁹⁸

Jeremiah 29:13 explains:³⁹⁹

And ye shall seek me, and find me, when ye shall search for me *with all your heart*.



Figure 10-7. Hide-and-Seek⁴⁰⁰

On this subject, Truman G. Madsen shared the following:⁴⁰¹

There is a legend about a grandfather, a holy man, who, caring for his granddaughter, sent her out to play. Shortly the girl returned, sobbing as if her heart would break. She explained: “I have been playing hide-and-seek with my friends. I went and hid and waited, but no one came for me.” The grandfather embraced her and said: “Now you know how God feels. He hides, and no one comes for Him.”

10. “THE FATHER TEACHETH HIM”

11. “Weary Him Until He Blesses You”

The “strait gate”⁴⁰² of baptism⁴⁰³ and the “narrow... way”⁴⁰⁴ of discipleship⁴⁰⁵ to which men and women are called culminate in a final entry point that leads to the presence of the Father. We are instructed to approach that entry point with a very specific “three-fold petition,”⁴⁰⁶ namely:⁴⁰⁷

Ask, and it shall be given you; *seek*, and ye shall find; *knock*, and it [meaning the final barrier that separates us from the Father] shall be opened unto you:

Following the instruction to ask, seek, and knock, the Joseph Smith Translation adds an instructive passage of scripture. In these new verses, Jesus responds to questions from his disciples about those who — rejecting the possibility of entering, like Moses, into the presence of God — assert instead that the “law” is sufficient for their salvation. Confirming the personal nature of the expected reply to the threefold petition of the qualified disciple, the Savior tells his followers to say to these skeptics of God’s goodness:⁴⁰⁸

What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine; and thine is mine?

For whom are these teachings intended? It is clear from the context,⁴⁰⁹ as well as from the teachings of President John Taylor,⁴¹⁰ that these instructions are not meant for the world at large, but rather for the Saints—His “sons”—who have received the covenants that, if kept, prepare them to pass within the final barrier of the celestial kingdom and to be crowned with the fulness of its glory. However, in contrast to what seems implied by Matthew 7:8,⁴¹¹ Jesus elsewhere makes it clear that “not every one” that comes to that place will be admitted to the presence of the Father.⁴¹² Jesus taught:⁴¹³

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22 Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?

23 And then will I profess unto them: I never knew you [cf. “Ye never knew me” (JST Matthew 7:23)]; depart from me, ye that work iniquity.

“How is it that the Lord has not known them? The Hebrew word “know” [*yada*] has a broad range of meanings. One of them is covenantal.”⁴¹⁴ The Lord knows and is known by only those individuals who have received and kept all of His ordinances and covenants.⁴¹⁵ Elder Bruce R. McConkie further explains:⁴¹⁶

11. “WEARY HIM UNTIL HE BLESSES YOU”

Jesus is saying: “Ye never knew me so fully as to be sealed up unto eternal life with your callings and elections made sure, and since you did not magnify your callings in the priesthood, you shall be cast out and be as though I never knew you.”

By way of analogy to the Jewish law that specified that an “advocate cannot represent a client whom he or she does not know personally,”⁴¹⁷ Jesus is saying that He cannot act as a Mediator for one who is a stranger to Him, and that if, on the day of final judgment⁴¹⁸ such a person is found to have “[wasted] the days of [their] probation,”⁴¹⁹ he must be “cast out” from the Lord’s presence. Clearly, as John Bunyan expressed it, “there [is] a way to hell, even from the gate of heaven.”⁴²⁰

Those who are prepared to enter, however, are admonished to continue to petition the Lord in unwearying diligence until they receive the promised blessings. In this regard, there is no better lesson than that of Jesus’ little-remembered parable of the importunate widow and the unjust judge, a recurring allusion in the teachings of the Joseph Smith.⁴²¹ The parable reads:⁴²²

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

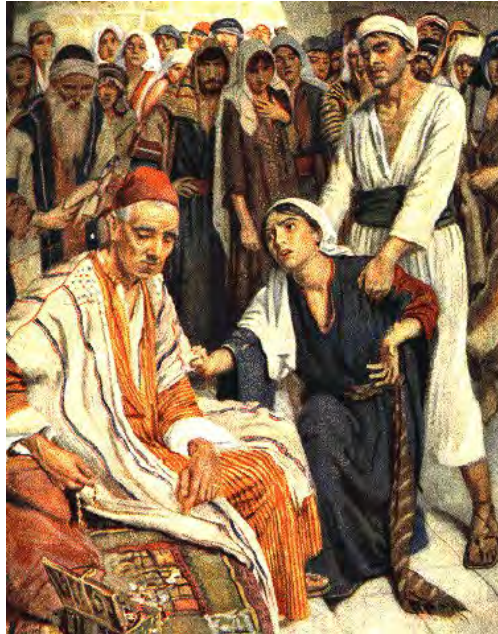


Figure 11-1. Harold Copping, 1863-1932:
Parable of the Judge and the Widow

Harvey summarizes the cultural background of the story:⁴²³

The setting was a small town. A widow—which was a byword for someone reduced to poverty through no fault of her own—had been the victim of some fraud or sharp practice, and in order to recover her money she had to go to law. In such cases, this did not involve a formal sitting of a court; it was

sufficient for the parties to agree upon a qualified lawyer to arbitrate between them. The little town, in any case, may have possessed only one such lawyer; if so, the widow's only hope of redress lay in persuading this lawyer to attend to her case. Now it was a fundamental principle of Jewish justice that a judge received no payment. There was therefore only a moral obligation for the lawyer to attend to all the cases brought before him. This particular lawyer was not sensitive to his moral obligations—he cared nothing for God or man; possibly he waited until litigants brought him a present before he concerned himself with their affairs. But the widow, by again and again thrusting her papers in front of him, finally got her way.

... The justice of the widow's claim is taken for granted; the point is the difficulty she had in getting it attended to.



Figure 11-2. William Holman Hunt, 1827-1910: *The Importunate Neighbour*, 1895⁴²⁴

In what sense can God be compared to such a judge? Elder Talmage explains:⁴²⁵

Jesus did not indicate that as the wicked judge finally yielded to supplication, so would God do; but He pointed out that if even such a being as this judge, who “feared not God, neither regarded man,” would at last hear and grant the widow’s plea, no one should doubt that God, the Just and Merciful, will hear and answer... The Lord’s purpose in giving the parable is specifically stated; it was “to this end, that men ought always to pray, and not to faint.” [= Greek *ekkakeo*, to be weary or to lose heart]

11. “WEARY HIM UNTIL HE BLESSES YOU”

How did Joseph Smith apply this parable to the promises contained in the Oath and Covenant of the Priesthood? In an 1839 discourse on the topic of the Second Comforter, he taught that it is “our privilege to pray for and obtain”⁴²⁶ the knowledge that we are sealed up to Eternal Life. As we pray for this privilege, we should also prepare for it. To this end, we are told in revelation to “give diligent heed to the words of eternal life,” and to “live by every word that proceedeth forth from the mouth of God.”⁴²⁷ The Prophet explained that it is the First Comforter, the Holy Ghost, which “shall teach you” until the joyous moment when, at last, as the Savior promised, “ye [shall] come to Me and My Father.”⁴²⁸ Encouraging each of us to follow the example of the importunate widow, Joseph then said:⁴²⁹

God is not a respecter of persons. We all have the same privilege. Come to God. Weary Him until He blesses you.

before the face of his people to prepare them for the coming of the Lord in whose hand is given
all power, and again, the office of Elder & Bishop are necessary appendages belonging unto the
high Priesthood, and again the office of Teacher and Deacon are necessary appendages belong-
ing to the lower Priesthood, which Priesthood was conferred upon Aaron and his sons therefore
as I said, concerning the sons of Aaron for the sons of Aaron, and also the sons of Aaron shall of-
fer an acceptable offering and sacrifice in the house of the Lord which house shall be built
unto the Lord in this generation upon the consecrated spot as I have appointed and them
of Aaron, and of Aaron shall be filled with the glory of the Lord upon mount Zion in the
Lord's house whose sons are ye, and also many whom I have called and sent forth to
build up my church for whom is faithful unto the obtaining of these two Priesthoods
of which I have spoken and the sanctifying their calling in sanctification by the spirit
unto the renewing of their bodies that they become the sons of Aaron and of Aaron
and the seed of Abraham and the church and kingdom and the elect of God and now
all they who receive this Priesthood receive me with the Lord for he that receiveth
my servants receiveth me, and he that receiveth me receiveth my father, and he that receiveth
my father, receiveth my father's kingdom, therefore all that my father hath shall be given unto
him and this is according to the oath and the covenant which belongeth to the Priest-
hood, therefore all those who receive the Priesthood, receive this oath and covenant with
my father which he cannot break neither can it be moved, but whose breaketh the
covenant after he hath received it, and altogether turneth therefrom shall not have
forgiveness in this world nor in the world to come and all those ^{who} come not unto
this Priesthood, which ye have received, which I now confirm upon you whose
present this day viz the 23rd day of September A 1832 eleven high Priests gave me by
by mine own voice out of the heavens and even I have given the heavenly hosts and
mine angels charge concerning you, and I now give unto you a commandment to be
ware concerning yourselves to give heed diligently to the words of eternal life for you
shall live by every word that proceedeth forth from the mouth of God for the word of
the Lord is truth and whatsoever is truth is light, and whatsoever is light is of
the spirit even the spirit of Jesus Christ, and the spirit giveth light to every man that
cometh into the world, and the spirit enlighteneth every man through the word that
harkeneth to the voice of the spirit, and every one that harkeneth to the voice of the spirit
cometh unto God even the father and the father teacheth him of the covenant which he
hath received and confirmed upon you which is confirmed upon you for your sakes
and not for yours only, but for the sake of the whole world, and the whole world lieth
in sin and groaneth under darkness and under the bondage of sin and by this you may
know they are under the bondage of sin because they come not unto me for whose com-
eth not unto me is under the bondage of sin, and whose receiveth not my voice is
not acquainted with my voice, and is not of me, and by this you may know the will
of the Father, and that the whole world groaneth under sin and darkness
even now, and your minds in some part have been darkened because of unbelief
and because you have treated lightly the things you have received which vanity
and unbelief hath brought the whole church under condemnation and this con-
demnation resteth upon the children of men even all, and they shall remain

Figure A1-2. Second Page of the Manuscript Version of D&C 84⁴³¹



Figure A2-1. Scot Facer Proctor, 1956-: Revelation Room in the Newel K. Whitney Store⁴³²

Appendix 2: Circumstances of the Revelation of D&C 84

Section 84 was received on September 22-23, 1832, at a meeting occasioned by the return of a group of elders from their missions in the eastern United States.⁴³³ The break in the revelation between the two days appears to have come sometime prior to the dictation of the text corresponding to verse 42.⁴³⁴

“Unto His Servant Joseph and Six Elders”

Although the Prophet was the spokesman for the revelation, verse 1 makes it clear that it was seen as having been given to the entire conference:⁴³⁵ “A revelation of Jesus Christ unto his servant Joseph *and* six elders as they united their hearts in lifting their voices on high.”⁴³⁶ The Prophet’s effort to assure that each person present be included in the revelatory process is consistent with the record of a meeting of a similar nature held about three months later. In that meeting, Joseph Smith met with nine other brethren and received D&C 88 over the course of two days. The Prophet promised that if they “could... all come together with one heart and one mind in perfect faith, the veil might as well be rent today as next week or any other time.”⁴³⁷ As with D&C 84, all assembled were required to unite in prayer before the revelation was received. The minutes of the meeting, taken by Frederick G. Williams, read as follows:⁴³⁸



Figure A2-2. Dan Lewis, 1972:- Joseph Smith, Jr. Receiving Revelation.⁴³⁹

Bro. Joseph arose and said [that] to receive revelation and the blessing of heaven it was necessary to have our minds on God and exercise faith and become of one heart and one mind. Therefore, he recommended all present to pray separately and vocally to the Lord for [Him] to reveal His will unto us concerning the upbuilding of Zion and for the benefit of the Saints and for the duty and employment of the Elders. Accordingly, we all bowed down before the Lord, after which each one arose and spoke in his turn his feelings, and determination to keep the commandments of God. And then proceeded to receive a revelation [i.e., D&C 88] concerning the duty [of the Elders as] above stated. [At] 9 o'clock p.m., the revelation not being finished, the conference adjourned till tomorrow morning 9 o'clock a.m. [28th] Met according to adjournment and commenced by prayer, [and] thus proceeded to receive the residue of the above revelation. And it being finished and there being no further business before the conference, closed the meeting by prayer in harmony with the brethren and gratitude to our Heavenly Father for the great manifestation of his Holy Spirit during the setting of the conference.

All this was consistent with Joseph Smith's efforts to have Church meetings patterned after "the ancient manner"⁴⁴⁰ of conducting meetings as they were led by the Holy Ghost."⁴⁴¹ In meetings that were led after this manner, each participant could expect to hear the voice of the Lord with regard to whatever matters had brought them together.

"Dictated in Our Presence"

The handwritten text of the earliest version we have of D&C 84 flows smoothly, with very few corrections and, apart from a notation that the composition of the group present had changed on the second day, there is nothing in the revelation itself to indicate that it was received in two parts.⁴⁴² It is easy to imagine that the manner of its dictation might have been something like that described on an earlier occasion by Parley P. Pratt:⁴⁴³

After we had joined in prayer in his translating room, he dictated in our presence the... revelation:—(Each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by an ordinary writer, in long hand.

This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings, or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each...)

Appendix 3: Selected New Testament Passages Relating to the Blessings of the Higher Priesthood

In this section, selected scriptural verses relating to the blessings of the higher priesthood in the teachings and revelations of Joseph Smith are described in their New Testament context.

“Another Comforter”

The promise of “another Comforter,” given by Jesus to His apostles in view of His imminent departure, is found in John 14. In 1832, this same Comforter was also promised to a group of early Saints, it being identified with the “Holy Spirit of promise” and the “promise... of eternal life”:⁴⁴⁴

Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom;

A decade later, the Prophet clarified this teaching in order to preempt any notion that either the *personage* of the Father or the Son or the *personage* of the Holy Ghost could literally dwell in someone’s heart.⁴⁴⁵ (Note that the inconsistent idea in D&C 130:22 that the “Holy Ghost could... dwell in us” because it is “a personage of spirit” does not appear in any of the primary manuscripts, but was added by Church historians in the 1850s.⁴⁴⁶) At the same time, the Prophet taught that the “appearing of the Father and the Son” in John 14:23 “is a personal appearance.”⁴⁴⁷

The Prophet’s most extensive teaching on John 14 occurred on 27 June 1839, when he said:⁴⁴⁸

There are two comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism....

The other Comforter spoken of.... is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and They will take up their

abode with him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God...

Though, on the face of it, the idea of the “other Comforter” constituting “the promise... of eternal life”⁴⁴⁹ might seem inconsistent with the idea that it represents a personal appearance of the Father or the Son, it should be remembered that it is the Father Himself that bestows the firm promise of eternal life.

Though it is difficult to argue from a study of the extant Greek NT text for the presence of the two distinct “Comforters” in John 14, the central thrust of Joseph Smith’s teaching, namely, that Jesus is referring in vv. 18 and 23 to a personal appearance of Himself and the Father to His disciples and “not unto the world”⁴⁵⁰ is an acceptable position among some non-LDS scholars (though, of course, they do not conceive of the Father and the Son as being two distinct personages). For example, the editors of the *English Standard Version* of the Bible (ESV), conclude that “‘I will come to you’ most likely means that Jesus will appear to the disciples after his resurrection... Some interpreters have taken this as a reference to the Holy Spirit’s coming, which Jesus does promise,⁴⁵¹ but both Jesus and John always use precise wording in maintaining a distinction between Jesus and the Spirit.”⁴⁵²

“Make Your Calling and Election Sure”

2 Peter 1:3-11, long suspected by scholars such as Käsemann as being a “clear example of Hellenistic, non-Christian thought insidiously working its way into the New Testament,”⁴⁵³ is now generally accepted as “fundamentally Pauline”⁴⁵⁴ and, hence, thoroughly consonant with the ideas of early Christianity. The emphasis of these verses is on the finishing and refining process of *sanctification*, not the initiatory process of *justification*.

Verse 4 sounds the keynote of the passage, reminding readers of the “exceeding great and precious promises” that allow them to become “partakers [= Greek *koinonos*, ‘sharer, partaker’] of the divine nature.” The *New English Bible* captures the literal sense of this latter phrase: namely, the idea is that the Saints may “come to share in the very being of God.”⁴⁵⁵ Unlike the LDS, who are comfortable with the idea of sharing “the very being of God,” Orthodox proponents of the doctrine of *theosis* are wary of the straightforward interpretation of “divine nature” in its cultural context, and are quick to point out that: “We are gods in that we bear His image, not His nature [i.e., His essence].”⁴⁵⁶ That being said, apart from this important ontological difference, there are many similarities between the doctrine of *theosis* and LDS teachings about exaltation, as Catholic scholar Jordan Vajda has deftly detailed.⁴⁵⁷



Figure A3-1. Herrad of Hohenbourg: Charity, Atop the Ladder of Virtue, Receives the Crown of Life from the Hand of God, late twelfth century

The enumerated virtues that follow, to which Christian disciples are exhorted to give “all diligence”⁴⁵⁸ are not presented as a randomly sorted laundry list, but rather as part of an ordered progression.⁴⁵⁹ “In this ‘ladder’ of virtues, each virtue is the means of producing the next (this sense of the Greek is lost in translation). All the virtues grow out of *faith*, and all culminate in *love*.”⁴⁶⁰

Similar ascending sequences that include faith, hope, and charity,⁴⁶¹ the crowning virtue, are commonly found in scripture and early Christian writings,⁴⁶² and can be correlated to Joseph Smith’s teachings about the process of exaltation,⁴⁶³ as rooted in “knowledge of the priesthood.”⁴⁶⁴ Thus, to Latter-day Saints, it is not surprising to see this passage end with Peter’s plea for disciples to “make [their] calling and election [= Greek *ekloge*] sure [= Greek *bebaios*, ‘reliable, unshifting, firm’]”⁴⁶⁵ through the practice of these virtues, “For in this way entry into the eternal kingdom of our Lord and Savior Jesus Christ will be richly added to you.”⁴⁶⁶ Though it is true that no explicit mention is made in the Bible of the performance of rites inculcating this divine pathway of virtues, it is equally true that a lecture based on 2 Peter 1:3-11 would not in the least be out of place as a summary of progression through LDS temple ordinances.



Figure A3-2. Carl Heinrich Bloch, 1834-1890: *The Transfiguration*⁴⁶⁷

“More Sure Word of Prophecy”

Continuing his effort to “stir... up” the Saints “in remembrance of these things” (vv. 13, 12), Peter reminds his readers of his firsthand experience at the Mount of Transfiguration. The overall account is cryptic, and translators have struggled, in particular, with the reference to the “more sure word of prophecy” in verse 19—a “*crux interpretum*” for the entire book according to Neyrey.⁴⁶⁸

Alluding to Peter's description of these events, the Prophet taught that there are "grand secrets" in this chapter that "no man can dig out, unless by the light of revelation... as the things that are written are only hints of things which existed in the prophet's mind."⁴⁶⁹ No doubt, Joseph Smith saw these "hints" as pointing to knowledge and keys received by Peter, James, and John on the Mount,⁴⁷⁰ including the firm "promise from God," received personally for themselves, that they should "have eternal life. That is the more sure word of prophecy."⁴⁷¹

Though non-LDS commentators understandably fail to grasp the full nature and import of Peter's experience on the Mount of Transfiguration, some at least clearly sense the implication of his subsequent words⁴⁷² for readers of the epistle. According to the editors of the *ESV* "believers are admonished to 'pay attention' to the certainty of the 'prophetic word.' In the contrast between 'we have' and 'you will do well,' Peter is apparently emphasizing that the interpretation of the apostles ('we') is to be regarded as authoritative for the church ('you')"⁴⁷³—while striving themselves, meantime, to obtain the same "prophetic word" that Peter possessed (i.e., "take heed [unto *our* more sure word], as unto a light that shineth in a dark place, until the day dawn, and the day star arise in *your* hearts)."⁴⁷⁴ Not only Jesus and Peter, but every one who keeps "all the commandments" and obeys "all the ordinances of the house of the Lord"⁴⁷⁵ can look forward to hearing the Father's declaration that they have become as His beloved Son, in whom He is well pleased.

"Holy Spirit of Promise"

To the Ephesians, Paul explained that their belief in Christ had been rewarded by their being "sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession"⁴⁷⁶ or, in other words, "who is the guarantee of our inheritance until we acquire possession of it" [i.e., the inheritance].⁴⁷⁷

Consistent with the commonly accepted interpretation of these verses, Elder McConkie explains that, in this sense:⁴⁷⁸

To seal is to *ratify*, to *justify*, or to *approve*. Thus an act which is sealed by the Holy Spirit of Promise is one which is ratified by the Holy Ghost; it is one which is approved by the Lord; and the person who has taken the obligation upon himself is justified by the Spirit in the thing he has done.

Moreover, according to Elder McConkie's summary of modern revelation:⁴⁷⁹

The ratifying seal of approval is put upon an act only if those entering the contract are worthy as a result of personal righteousness to receive the divine approbation. They “are sealed by the Holy Spirit of promise, which the Father sheds upon all those who are *just* and *true*.”⁴⁸⁰

It is the Holy Spirit of Promise that also secures the ultimate assurance of eternal life. Elder McConkie explains:⁴⁸¹

Even if a person progresses to that state of near-perfection in which his calling and election is made sure, in which he is “sealed up unto eternal life,”⁴⁸² in which he receives “the promise... of eternal life,”⁴⁸³ in which he is “sealed up unto the day of redemption”⁴⁸⁴—yet with it all, these great promises are secured only if the “performances” are sealed by the Holy Spirit of Promise.

Appendix 4: Historical Overview of Temple Ordinances



*Figure A4-1. Solomon's Temple.*⁴⁸⁵

The “Mysteries of the Kingdom”

Temple teachings and ordinances are sometimes called “mysteries.” Though, in general religious usage, the word “mystery,” when standing alone, is typically used in a general way to signify revealed knowledge and understanding,⁴⁸⁶ references to the “mysteries of the kingdom”⁴⁸⁷ in the revelations and teachings of Joseph Smith clearly point to priesthood ordinances of the “royal priesthood”⁴⁸⁸ connected with the temple⁴⁸⁹ that have been given to certain individuals and families from the time of Adam.⁴⁹⁰ Though God had given to Joseph Smith “the keys of the mysteries, and the revelations which are sealed,”⁴⁹¹ the Prophet encouraged the Saints to learn of these things for themselves, beseeching them to go forward and “search deeper and deeper into the mysteries of Godliness.”⁴⁹² As their reward, the faithful are promised: “And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old.”⁴⁹³



Figure A4-2. J. James Tissot, 1836-1902: *Prophecy of the Destruction*, ca. 1886-1894⁴⁹⁴

These ideas did not originate with the Prophet Joseph Smith. For example, when Jesus Christ spoke of the “mysteries of the kingdom,”⁴⁹⁵ He also alluded to temple matters. Margaret Barker, writes:⁴⁹⁶

... Jesus’ parables were more than simple stories. “To you,” he said to his closest disciples, “has been given the secret of the Kingdom of God, but for those outside, everything is in parables.”⁴⁹⁷

Secrets and mysteries were characteristic of temple tradition, and were the exclusive preserve of the high priesthood, who were permitted to enter the Holy of Holies.



Figure A4-3. *Moses Receiving the Law Before the Burning Bush*, ca. 1050–1100⁴⁹⁸

Loss of the Higher Priesthood Ordinances

Although temple ordinances have been available in their fulness to select individuals and families since the time of Adam and Eve, they often have been administered only in a partial form that relates to the lesser priesthood, due to the unreadiness of the covenant people to receive more. In times of apostasy, the ordinances of the higher or Melchizedek Priesthood were almost totally withdrawn from the earth. Documenting these kinds of conditions, Jewish sources allude to things pertaining to the First Temple that were no longer present in the Second Temple.⁴⁹⁹

Earlier forms of such loss can be traced back to the time of Moses. At first, the Lord expressed His intent to make the higher ordinances of the holy priesthood available to all of Israel. However, because of their rebellion,⁵⁰⁰ the higher priesthood, and its associated laws and ordinances, were instead generally withheld from the people.⁵⁰¹ After that time, the higher priesthood and its ordinances were only given exceptionally.⁵⁰² Consistent with the general concept in the Joseph Smith Translation of Exodus that describes how Moses initially received a higher law at Sinai than what was later given to Israel, Kabbalah scholar Léo Schaya writes:⁵⁰³

Now the descent or revelation of the first Tables of the Torah must be distinguished from the second. The *Zohar* teaches that the first Tables emanated from the Tree of Life; but that Israel, by worshipping the golden calf, “was judged unworthy of benefiting from them.” Therefore, Moses, following the divine command, gave the people other Tables, “which came from the side of the Tree of Good and Evil”.... The first Tables... were the light and doctrine of the Messiah, the outpouring of universal deliverance, the source of eternal life on earth. The second Tables represented the indirect or “fragmented” manifestation of this light; *hokhmah*, pure and redemptive wisdom, was no longer immediately accessible, but was hidden behind the “curtains” of *binah*, the cosmic “intelligence” of God.

The fragmentation of light and truth continued through the long periods of Israel’s apostasy, and was particularly evident during the time of Josiah, when sweeping reforms of temple practices were carried out.⁵⁰⁴ In the zeal of the reformers to eradicate heretical beliefs and practices, the movement also anathematized those who had tried to remain faithful to the older priestly traditions and the religion of the patriarchs, in which Melchizedek and the worship of the *El Elyon*, the Most High God, had been central.⁵⁰⁵ However, rather than disappearing completely, Margaret Barker argues that memories of this older religion persisted long afterward among those loyal to First Temple traditions.⁵⁰⁶

For example, it seems that the later writings of Philo Judaeus, an important Jewish priest of the first century CE, and related traditions of Jewish mysticism⁵⁰⁷ preserve knowledge of furnishings and teachings from Solomon’s Temple that were lost during the reforms of King Josiah. In this light, it is significant, as Andrei Orlov observes, that Philo’s writings were produced in the climate of rivalry of the late Second Temple period “when the various [Jewish] groups... were competing for the primacy and authority of their [own particular] priestly legacy.”⁵⁰⁸ Arguments among these factions later widened the distance between proto-rabbinical Judaism, which put the figure of Moses front and center, and Jewish converts to Christianity who, instead, were more focused on figures such as Enoch and Melchizedek.⁵⁰⁹

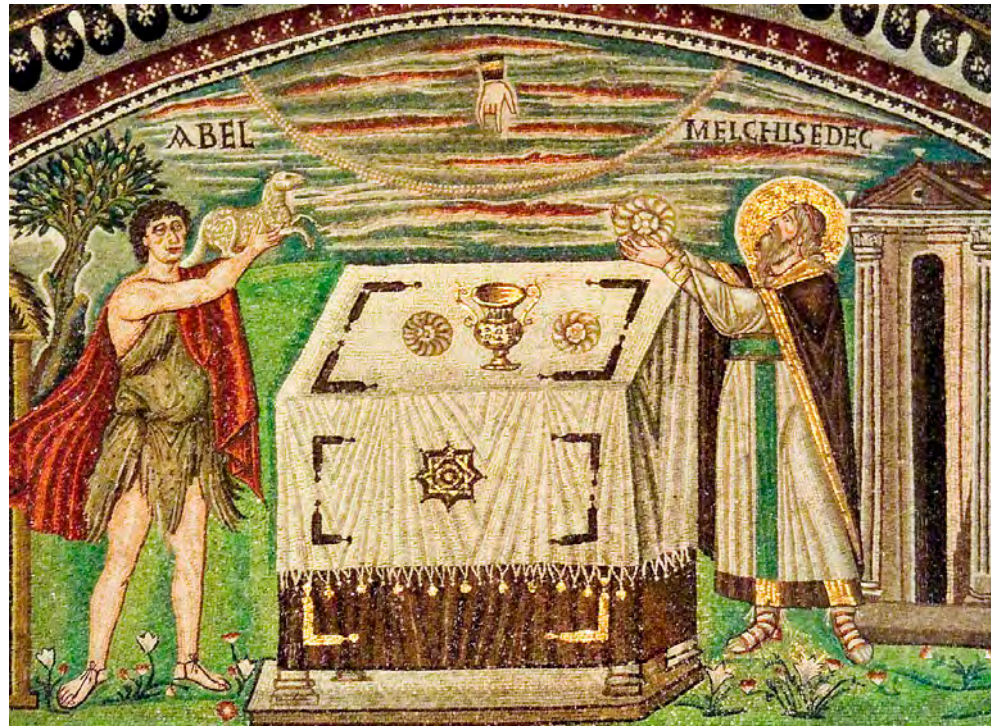


Figure A4-4. Val Brinkerhoff, 1953-: *Abel and Melchizedek Offer Sacrifice*, Basilica of St. Vitale, ca. 538-545⁵¹⁰

Parallels in the Book of Hebrews and the Writings of Philo

The New Testament itself provides another line of evidence for such conceptions. For example, Robert Eccles concludes that: “the author of Hebrews[, who described Christian “mysteries” centered around the priesthood of Melchizedek,] is undoubtedly influenced by... [a] tradition of mystical Judaism.”⁵¹¹ In fact, the Egyptian Christian Yahya ibn Jarir (d. 1089) said that the plan of Christian churches:⁵¹²

... is that of the ancient Temple, which Melchizedek had built [in Jerusalem]⁵¹³ before the Kings [of Israel] came to alter it... [Melchizedek] did not perform the rites of divine worship according to the law of Moses, but exercised his priestly office with other and more excellent [proto-Christian] symbols.

PHILO	HEBREWS
Lower Mystery of Aaron	Levitical Priesthood
Higher Mystery of Moses	Melchizedek Priesthood

Figure A4-5. Mysteries According to Hebrews and Philo

Though differing somewhat in their terminology, the writings of Philo and the book of Hebrews share similar distinctions. In broad strokes, the significant contrast in both cases is between the lesser and the greater priesthood and their corresponding rites; in other words, between the Levitical priesthood (as described in Hebrews)⁵¹⁴—roughly corresponding to the Lower Mystery of Aaron (as described by Philo)—and the Melchizedek priesthood of Christ (in Hebrews)—analogous to the Higher Mystery of Moses (in Philo). In both cases, what characterizes the greater rites is that they bring the initiate beyond the veil into the presence of God, and there invest him with an eternal priesthood and kingship in the likeness of the Divine.⁵¹⁵

Erwin Goodenough saw an explicit connection between Philo’s Higher Mystery of Moses and the figure of Melchizedek in the theology of Alexandrian Christianity.⁵¹⁶ In a text “drawing almost exclusively upon Philo’s *De Vita Mosis*,” Clement of Alexandria gave a description of a group of “Initiates” who had an account of the three names given to Moses: “Joachim, given him by his mother at circumcision; Moses, given him by Pharaoh’s daughter; and Melchi, a name he had in heaven which was given him, apparently by God, after his ascension”⁵¹⁷—and suggesting what Goodenough called the “eternal priesthood of Melchizedek.”⁵¹⁸ In this sense, Barker concludes that Melchizedek (*Melchi-zedek* = my king [is] righteous[ness]⁵¹⁹) might be regarded as much a title as a name.⁵²⁰

Broadly surveying the evidence, Goodenough concluded that for the group of Jews who shared Philo’s understandings, it was a relatively small “step from this Judaism to the new Christianity.”⁵²¹

The Restoration of the Fulness of the Melchizedek Priesthood

While in no sense can they be simply equated, the teachings and revelations of the Prophet Joseph Smith regarding the priesthood and temple ordinances parallel the general structure outlined in the writings of Philo and the book of Hebrews. Summarizing the temple ordinances introduced on 4 May 1842, Elder Willard Richards wrote that they concerned:⁵²²

... washings, anointings, endowments, and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which anyone is enabled to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Elohim in the eternal worlds.

PHILO	HEBREWS	D&C 84:34
Lower Mystery of Aaron	Levitical Priesthood	Aaronic or Lesser Priesthood
Higher Mystery of Moses	Melchizedek Priesthood	Melchizedek or Holy Priesthood

Figure A4-6. Mysteries According to Philo, Hebrews, and D&C 84:34

Although these ordinances cannot be described in detail outside the temple, we are fortunate that their overall meaning and import, along with a description of the Oath and Covenant of the Priesthood, are beautifully summarized in section 84 of the Doctrine and Covenants. Using language that is rich in imagery and allusion, section 84 contrasts the lesser or Aaronic priesthood, which includes the Levitical priesthood,⁵²³ with the Holy or greater priesthood, elsewhere designated the Melchizedek priesthood.⁵²⁴ Those who receive the Melchizedek priesthood, called “the sons of Moses,”⁵²⁵ are told that this priesthood “holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God,” and that,

without its “ordinances” and “authority,” “the power of godliness is not manifest unto men in the flesh; For without this no man can see the face of God, even the Father, and live.”⁵²⁶

This modern description of the primary distinction between the two priesthoods is entirely consistent with what has already been outlined from ancient sources: it is the same privilege of “seeing God,”⁵²⁷ in likeness to the experience of Moses, that characterized true Israel in Philo’s description of the higher mysteries, and the blessing of “entering into [God’s] rest”⁵²⁸—meaning the Divine Presence—that similarly represented the object of labor to which the author of Hebrews exhorted his Christian readers. Note that one can enter the presence of God in two ways: *eschatologically* through the experience of a glorious resurrection, and *ritually* through the ordinances of the higher priesthood. The former should be understood as the “completion or fulfillment” of the “types and images” of the latter,⁵²⁹ as will now be explained.

PHILO	HEBREWS	D&C 84:34	Degrees of the Melchizedek Priesthood “FULNESS”
Lower Mystery of Aaron	Levitical Priesthood	Aaronic or Lesser Priesthood	
Higher Mystery of Moses	Melchizedek Priesthood	Moses	
		Abraham	
		Melchizedek “Priest and King”	

Figure A4-7. Degrees of the Melchizedek Priesthood and Its Fulness

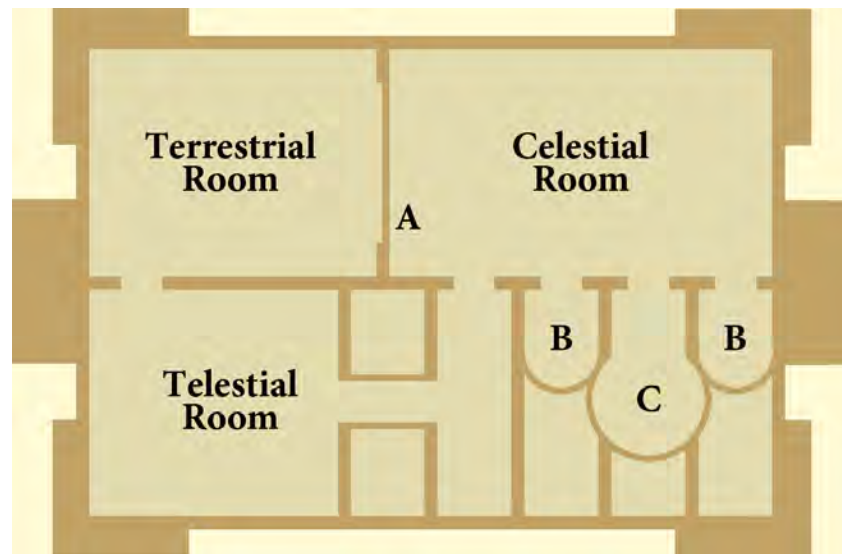
Three Degrees Within the Celestial Glory

Latter-day Saints are familiar with Joseph Smith’s revelation describing three degrees in the resurrection of the dead, with the celestial, terrestrial, and telestial kingdoms corresponding respectively to the glory of the sun, the moon, and the stars.⁵³⁰ “Degree”⁵³¹ is just the right word to describe such gradations, since its meaning fits both our conception of differences between the three orders of heaven and also the step-by-step ascent portrayed in temple ritual.

Though it is not uncommon to equate the attainment of the celestial kingdom with the blessings of exaltation, Elder John A. Widtsoe, among others, have made it clear that “all who enter the celestial glory do not necessarily receive full exaltation therein.”⁵³² Elsewhere, Elder Widtsoe wrote:⁵³³

Naturally, those who enter the celestial kingdom are of various attainments... Therefore the members of the highest kingdom are also grouped, according to the Prophet Joseph Smith into three “degrees.”

While the relationship between the three primary degrees of glory and the temple endowment is well understood, the Prophet’s concept of three additional subdivisions *within* the highest or celestial degree of glory has remained obscure. However, the meaning becomes clear if we consider the correspondence between heaven and earth we find symbolized in temple ritual and architecture. Just as within the “celestial glory there are three heavens or degrees,”⁵³⁴ so there are three degrees of temple blessings associated with the celestial world. Through the ordinances of the Melchizedek Priesthood, endowed individuals successively receive the blessings of “ [1] the sons of Moses... [2] the seed of Abraham, and [3] the church and the kingdom.”⁵³⁵



*Figure A4-8. Samuel H. Bradshaw, 1990-: Second Floor of the Salt Lake Temple, 1893*⁵³⁶

The figure depicts the main rooms on the second floor of the Salt Lake Temple, as completed by Joseph Don Carlos Young. The letters A, B, and C correspond to the three areas of the temple associated with the blessings of the celestial kingdom: A. Veil, B. Sealing Rooms, and C. Holy of Holies. These areas can be understood in terms of the threefold sequence of temple blessings as follows:

1. Men and women who attain the first ritual degree of the celestial kingdom, inheriting the blessings of the “sons of *Moses*,”⁵³⁷ are privileged to come to the veil of the temple to “behold the face of God”⁵³⁸ and enter into celestial glory. This temple blessing anticipates the day when the faithful will enter into God’s presence in actuality. However, attaining this degree in the ordinances is not sufficient to qualify one for the full blessings of exaltation. Those who come only thus far and subsequently refuse the patriarchal order of marriage are described in revelation as “ministering servants” who “remain separately and singly, without exaltation... to all eternity; and from henceforth are not gods, but are angels of God forever and ever.”⁵³⁹
2. Those who have previously qualified to enter within the veil become “the seed of *Abraham*”⁵⁴⁰ when they attain the second celestial degree, the patriarchal order of marriage, with its promise of eternal family relationships and a “continuation of the seed.”⁵⁴¹ Reflecting the order in which these priesthood blessings must be received, the two sealing rooms in the Salt Lake Temple were laid out as annexes to the celestial room, reflecting the idea that they could be accessed only by those who had previously come through the veil. The sealing room on the east was originally reserved “for the living”⁵⁴² while the west sealing room was reserved “for the dead.”⁵⁴³
3. Finally, according to the Prophet Joseph Smith, those who attain the third celestial degree, “keeping all the commandments and obeying all the ordinances of the house of the Lord,” obtain the “*fulness* of the priesthood”⁵⁴⁴ through their becoming “kings and priests [or “queens and priestesses”⁵⁴⁵] of the Most High God,” with responsibility for “the church and kingdom”⁵⁴⁶ according to the “power of *Melchizedek*.”⁵⁴⁷ Thus, in the words of William Clayton, they are (ritually) “prepared for the enjoyment of a fulness of the third heavens,”⁵⁴⁸ in other words, the enjoyment of the highest of the three degrees *within* the celestial kingdom.⁵⁴⁹

Speaking of the ordinances relating to the fulness of the Melchizedek Priesthood, Elder James E. Talmage explained that the Holy of Holies in the Salt Lake Temple, which, like the sealing rooms, is an annex to the main celestial room, “is reserved for the higher ordinances in the Priesthood relating to the exaltation of both living and dead.”⁵⁵⁰ The room is “raised above the other two rooms and is reached by an additional flight of six steps inside the sliding doors.”⁵⁵¹ A second set of sliding doors at the top of the steps are “symbolic of the veil that guarded the Holy of Holies in ancient times.”⁵⁵²

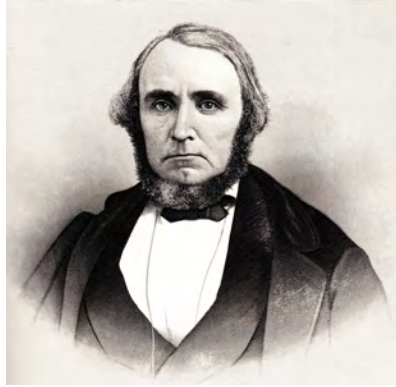


Figure A4-9. William Clayton, 1814-1879⁵⁵³

Seen from this perspective, the full explanation by the Prophet to William Clayton on this subject becomes intelligible:⁵⁵⁴

“Your life is hid with Christ in God,”⁵⁵⁵ and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose.⁵⁵⁶

Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection.⁵⁵⁷ But those who are married by the power and authority of the priesthood in this life, and continue without committing sin against the Holy Ghost, will continue to increase and have children in the celestial glory.⁵⁵⁸ The unpardonable sin is to shed innocent blood, or be accessory thereto.⁵⁵⁹ All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus....⁵⁶⁰

In the celestial glory there are three heavens or degrees; and in order to obtain the highest [*i.e., a fulness of the priesthood as a priest and king after the order of Melchizedek*], a man must [*first, as a prerequisite,*] enter into this order of the priesthood [meaning the new and everlasting covenant of marriage [*i.e., the second, or Abrahamic degree*]]; and if he does not, he cannot obtain it [*i.e., the fulness of the priesthood, the highest degree*]. He may enter into the other [*i.e., he may enter into the first degree associated with Moses—in other words, cross the threshold of celestial glory at the veil*], but that is the end of his kingdom; he cannot have an increase [*i.e., “children after the resurrection”*].

Appendix 5: Paul on Women's Veiling of the Face in Prayer

Figure A5-1, from the catacomb of Priscilla (late second through fourth century), shows a Christian woman in the attitude of prayer, with uplifted hands and wearing a veil. The ritual practice of the veiling of the face by women, as discussed in the writings of the Apostle Paul, raises complex and controversial issues, and has led to many points of misunderstanding that can only be touched on briefly here. While I will cite several LDS and non-LDS scholars on specific points of agreement, they would not necessarily reach the conclusions I outline below. In fact, I myself regard these conclusions as tentative and warranting much further study before they can be wholeheartedly accepted.⁵⁶¹ I am intrigued, however, by the possibility that Paul's words on the veiling of the face by women might be relevant to the context of temple teachings.

As a general illustration of how Paul is sometimes misunderstood, the brilliant classicist Sarah Ruden cites George Bernard Shaw, whose analysis of Paul's writings ends with the assertion that he was "the eternal enemy of Woman."⁵⁶² However, Ruden concludes otherwise, stating that "Shaw's view of Paul as an oppressor could hardly be more wrong"⁵⁶³ and that, in particular, his instructions to women to veil themselves during prayer was "aimed toward an outrageous equality"⁵⁶⁴ that ran completely counter to the cultural and religious traditions of his time. Also arguing for the distinctiveness of Paul's teachings on the wearing of the veil, LDS scholar Lynne H. Wilson writes that "while the Pharisaic tradition confined, the Greco-Roman segregated, and the ancient Assyrian labeled," the Christian ritual practice, instead, "empowered."⁵⁶⁵

To understand why this is so, the basic function of veils in temple contexts should be recalled: to hide the glory of what they enclose from individuals who are as yet unfit to behold the splendor within.⁵⁶⁶ For example, drawing an analogy between the radiant brightness of God and the unapproachable light of the Holy of Holies, on the one hand, and the celestial firmament and the veil of the temple, on the other hand, rabbinical commentators explained that the wicked are not worthy to enjoy the light of God's presence, therefore it was hidden away to be enjoyed later by the righteous in the Messianic Age.⁵⁶⁷ Certain exceptions, however, could be made in the case of prophets and other righteous individuals who, because of their purity and faithfulness, were permitted to go beyond the heavenly veil and speak with God face to face.⁵⁶⁸



*Figure A5-1. Veiled Christian Woman Prays with Uplifted Hands*⁵⁶⁹

The First Epistle of John reminds us that the essential quality that enables one to see God is to resemble Him not only in image but also in likeness⁵⁷⁰ and purity.⁵⁷¹ Part of that likeness is, as Alan Segal observed:⁵⁷²

... the spiritual glow, radiance, or splendor, the special resemblance of Adam to God before the Fall, which is imparted only to those who, like Moses, have been called into the presence of God. Paul implies that converted Christians have also received this glow from the presence of God... “And we all, with unveiled face, beholding the glory of the Lord are being changed into His likeness from one degree of glory to another.”⁵⁷³

In his discussion of this topic,⁵⁷⁴ Paul cites the example of Moses, whose “face shone while he talked with [God].”⁵⁷⁵ Because the children of Israel could not bear to see God’s glory even in its reflected form, Moses “put a vail on his face”⁵⁷⁶ while addressing them. However, returning to the presence of God, “he took the vail off.”⁵⁷⁷ Beale and Carson observe: “If the Corinthians were already familiar with Exodus 34:33-34 and had heard Paul express something similar to 2 Corinthians 3:13-18, then one could easily see how some might deduce that the women also should act like Moses and remove the veil when entering into God’s presence, since Paul indicates we should ‘all’ approach God with ‘unveiled faces.’” Thus, it becomes understandable why Paul, in 1 Corinthians 11:2-16, might have found it necessary to explain “why women should continue to wear veils even when in the presence of the Lord” as they engaged in sacred prayer.⁵⁷⁸

Both the content and language of Paul’s teachings in 1 Corinthians 11 seem to echo what LDS readers will recognize as temple themes. For example, in introducing his remarks about the veiling of women, Paul admonishes his readers to “keep the ordinances [*paradosis*], as I delivered them to you.”⁵⁷⁹ Wilson notes: “The Septuagint (LXX) used *paradosis* to describe the ritual teachings that Moses handed down orally.”⁵⁸⁰ Though it cannot be concluded with certainty that Paul is referring to a temple context for the form of prayer he describes, the Prophet Joseph Smith affirmed that: “Paul... knew... all the ordinances, and blessings were in the Church.”⁵⁸¹ Referring to Paul’s discussion of Moses’ glorification in 2 Corinthians 3 (discussed above), Christopher Morray-Jones⁵⁸² concludes that it must have been derived, at least in part, from the Jewish mystic traditions involving:

... the transformation of the visionary who beholds God’s Glory into an angelic or supra-angelic likeness of that divine Image. This transformation is typically described in terms of robing, crowning, anointing, enthronement, and/or reception of (or clothing with) the divine Name... The sources

associate this transformation with participation in the celestial liturgy, through the medium of ecstatic praise.

Discussions of the Jewish quorum of prayer, or *minyan*, emphasize that when it is “formed in the proper manner below [it] unifies the heavenly realm above.”⁵⁸³

Paul's teachings on the veiling of women during prayer can be only briefly summarized here. As a starting point, it is important to recognize that the hinge point of his arguments in favor of this practice revolve around the relationship of man and woman to God and to each other. Taking 1 Corinthians 11:11 as a key to the interpretation of the entire passage, Kevin Barney comments: “Paul assumes that this whole theme is to be taken in the context of marriage being the normal state for man and woman, that together they form a divine unit.”⁵⁸⁴

Though his eventual conclusion points to the oneness of man and woman “in the Lord,”⁵⁸⁵ in the course of his argument, Paul describes their relationship in the form of prayer he describes as intriguingly asymmetric, using “details from Genesis 2 to explain why the man cannot be understood as the glory of the woman, while the woman can be understood as the glory of the man.”⁵⁸⁶ There seems to be no question here of the woman being presented as a second-class participant in the ordinances or, for that matter, in eternal life, as some have erroneously concluded.⁵⁸⁷ Rather, by way of analogy to the divine radiance of Moses in Exodus 34:33-34, the veil might be understood not only as a woman's sign of authority,⁵⁸⁸ necessary for her own exaltation, but also as a witness of womanhood's glory, a glory that must eventually be shared with man if he is to attain completeness in God's sight.

Given the understanding from modern revelation about the order of temple blessings,⁵⁸⁹ the pattern of prayer outlined here seems to teach that the sequence of derivation portrayed in the creation account, whereby man is first created and then woman is taken from man, is to be repeated in the culminating steps of the Atonement: Man must first become one with God; only then can He and Woman be made one through the sealing power. Seen in this light, the two parts of Paul's argument, namely the difference in prayer prescriptions for man and woman presented in 1 Corinthians 11:4-10 and the mutual interdependence and absolute equality in standing before the Lord portrayed in vv. 11-12, “do not present a contradiction, but are presented in parallel form to represent the duality of the sexes, a duality only ultimately resolved through exaltation.”⁵⁹⁰ In the meantime, the veil does not hinder—and may even enhance—the moment of woman's personal communion with God. As Cyril of Jerusalem taught: “But when thine eyes are veiled, thine ears are not hindered from receiving the means of salvation.”⁵⁹¹ Though some differences in the form of Pauline prayer are

apparently required for men and women, the blessings ultimately intended are the same for both.⁵⁹²

How, then, might the process of perfection of the man and the woman be represented concretely in the veiling of the woman's face? Through prayer, "with unveiled face," the man, "beholding the glory of the Lord" could be understood as "being changed into His likeness from one degree of glory to another."⁵⁹³ From this perspective, only when the transformation is complete, after he has become "like" God and seen Him "as he is,"⁵⁹⁴ could the glory of the woman, with unveiled face and "power on her head,"⁵⁹⁵ be revealed to the man in the presence of God. On the other hand, if a woman were to pray uncovered, prematurely unveiling her face to the unready man standing before the Divine, it would bring "dishonour" upon him,⁵⁹⁶ just as it would have brought shame upon an Israelite temple priest to proceed beyond the temple veil while still unprepared.⁵⁹⁷ Summarizing her view of Paul's argument, Wilson writes:

Without the woman, man cannot achieve his glory Through the spousal relationship, a woman and a man become a whole entity. Woman was created so that a glorious union could potentially be formed... In this sense, a woman allows a man to achieve his glory.⁵⁹⁸

John Tvedtnes has written that "prayer opens the veil to allow one to enjoy the presence of God."⁵⁹⁹ Similarly, prayer might be understood as a preparation for the enjoyment of eternal companionship between a man and woman who are fit for the fulness of covenant love.

In this light, it is easy to see why marriage between such a woman and man is the perfect similitude of the eventual union of Christ with His Church.⁶⁰⁰ As "the glory of the Lord shall be revealed"⁶⁰¹ only when "a glorious church"⁶⁰² is ready to enjoy the fulness of His presence, so the glory of a woman is to be shared with a man in its fulness only when he himself has been made glorious, after demonstrating his faithfulness in every respect to his covenant to keep the final law of consecration — including having loved his wife "even as Christ also loved the church, and gave himself for it."⁶⁰³ Scott Hahn writes:⁶⁰⁴

That which is veiled is holy, to be unveiled only in covenant love. What the Apocalypse [i.e., the book of Revelation⁶⁰⁵] "unveils" is history's final consummation, the marriage of Christ to His bride, the Church.⁶⁰⁶ She is "the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."⁶⁰⁷ Like the Holy of Holies, Christ's bride is four-square and resplendent with pure gold.⁶⁰⁸

By “unveiling” the Church, our priestly Bridegroom reveals the gift of His love to His bride—the New Jerusalem—in the “glory and beauty” of the Spirit.⁶⁰⁹ And what else? The New Creation—“a new heaven and a new earth.”⁶¹⁰

Appendix 6: Covenants vs. Contracts

Scott Hahn⁶¹¹

It is important for us to get this right. But, in order to do so, we have to move beyond certain modern assumptions and retrieve the sense of covenant as it was lived in biblical cultures—and not only in the Hebrew and Christian religious cultures, but also in the Gentile and pagan societies of the ancient world. For covenant was the foundation of these societies. It gave individual persons their sense of kinship, their sense of relationship, their sense of belonging—to a family, a tribe, and a nation. The covenant oath was the foundation of family, national, and religious life.

In today's legal usage, the words contract and covenant are almost interchangeable. But that was not true in the ancient world. Every covenant was based upon a contractual agreement, but a covenant differed from a contract in many ways.⁶¹² I'd like to mention just a few.

- In contracts, the terms are negotiable; in covenants, they are not. God sets the terms of the covenant. The people may freely choose to accept or reject those terms, but rejecting the terms means the loss of any share in the covenant blessings.
- Contracts are based upon the parties making promises; while covenants are only entered through the solemn swearing of an oath (*sacramentum* in Latin).
- Contracts are normally based on profit; covenants are based on love. The former speaks to self-interest, while the latter calls us to self-sacrifice.
- Contracts exchange goods and services; covenants exchange persons.
- Contracts are legal devices; they are conditional, and they can be broken. A covenant is more of a social organism; it is unconditional and ongoing. Even when it is violated, it is not thereby dissolved.
- Contracts are limited in scope; covenants affect many (if not all) areas of life.
- Contracts are limited in duration; covenants last for life, even extending to future generations.

We could list many other differences between contracts and covenants, but these will suffice. For we can see in these differences that every covenant includes a contractual element, but also that the covenant far surpasses the mere contract and establishes a much different kind of relationship.

The differences show us that God's covenantal relationship with humankind is non-negotiable, but freely accepted; that it is based on love; that it involves a sharing of our very lives—and His very life; that it is unlimited in scope. And that it is forever. In all of this, the divine covenant is very much like a marriage.

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Endnotes

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- 1 US-Alabama-Birmingham-1.jpg. Used with permission of Stephen T. Whitlock.
- 2 D. F. Uchtdorf, *Forget Me Not*, p. 122. Copyright Intellectual Reserve, Inc. Used by permission. See also D. F. Uchtdorf, *Acting*, pp. 20-21; D. A. Bednar, *Teach Them*; D. A. Bednar, *Increase*, pp. 151-154; D. A. Bednar, *Power to Become*, pp. 153-155.
- 3 D. H. Oaks, *Timing*.
- 4 D&C 84:19-22.
- 5 J. A. Widtsoe, *Temple Worship*, pp. 192-193.
- 6 *Ibid.*, p. 196, emphasis added.
- 7 With permission. Photo Number 14123, Utah State Historical Society Classified Photo Collection, Identifier 39222001406789.
- 8 In the public domain. Found in *Return to Nauvoo, Expanded Liner Notes and Lyrics to the Hymns*. In *FiddleSticks: Celtic and American Folk Music*. <http://fiddle-sticks.com/Farewell%20to%20Nauvoo%20ExpandedLinerNotes.htm> (accessed February 12, 2012).
- 9
- First Presidency and Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, *Leadership Training Emphasis*, 10 December 2009. The first version of this document is dated 29 September 1995. The revision was approved by the First Presidency and the Twelve on 10 December 2009. In 2010, Elder L. Tom Perry highlighted the importance of the Oath and Covenant of the Priesthood in an online interview (L. T. Perry, *Elder Perry on the Priesthood* 1).
- 10 D&C 84:22.
- 11 In other discussions of the Oath and Covenant of the Priesthood, the end of the passage has almost always been given as either v. 39 or v. 42. But, as will be discussed later on, the admonition to give heed to the “words of eternal life” and to hearken unto the voice of the Spirit until we come to the Father that are found in vv. 43-48 are significant aspects of the teachings of Joseph Smith on this subject.
- 12 S. Prothero, *Literacy*, pp. 105-112.
- 13 J. E. Seaich, *Ancient Texts* 1995, p. vii.
- 14 M. Barker, *Hidden*, p. 34.

15 See, e.g., H. B. Eyring, Jr., *Power*; S. D. Nadauld, *Principles*, pp. 88-89; B. K. Packer, *Plan of Happiness*; B. K. Packer, *Children*, p. 17; B. K. Packer, *Do Not Fear*, p. 79; B. K. Packer, *Errand*, pp. 307-312; M. K. Jensen, *Anchors*; D. A. Bednar, *Increase*, pp. 151-174; D. A. Bednar, *Teach Them*; B. K. Packer, *Principles*. President Boyd K. Packer, among others, has often noted the fact that “God gave unto [men] commandments, *after* having made known unto them the plan of redemption” (Alma 12:32, emphasis added. See, e.g., B. K. Packer, *Plan of Happiness*; D. A. Bednar, *Increase*, p. 154).

16 In discussing temple matters, I have tried to follow the model of Hugh W. Nibley, who was, according to his biographer Boyd Jay Petersen, “respectful of the covenants of secrecy safeguarding specific portions of the LDS endowment, usually describing parallels from other cultures without talking specifically about the Mormon ceremony. This approach earned him a great deal of trust from both General Authorities and from Church members” (B. J. Petersen, Nibley, p. 354). Petersen cites a letter of gratitude sent from Elder Dallin H. Oaks to Nibley for his approach to temple scholarship. Along with the letter was a copy of a talk Elder Oaks had given “in which he addressed the manner and extent to which temple ordinances should be discussed outside the temple. Oaks assured Hugh that ‘nothing in this talk is intended to be a criticism of a discouragement of efforts as sensitive as yours. The talk has some targets, but you aren’t one of them’” (ibid., p. 356). For Nibley’s views on confidentiality as it relates to temple ordinances, see, e.g., H. W. Nibley, *Sacred*, pp. 553-554, 569-572.

17 E.g., “I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved... [I]f the whole Church should go with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work...” (J. Smith, Jr., *Teachings*, 20 January 1844, pp. 330-331).

18 See, e.g., Richard C. Galbraith’s introductory essay in J. Smith, Jr., *Scriptural Teachings*, pp. 1-11. Galbraith writes (ibid., pp. 1-2, 3):

Ironically, of all Joseph Smith’s great accomplishments in the work of the Restoration, the one perhaps least appreciated was his immense knowledge of the scriptures. The scriptures were the brick and mortar of all his sermons, writings, and other personal communications; he quoted them, he alluded to them, he adapted them in all his speaking and writing.

The Prophet’s extensive use of the scriptures may not be obvious to the casual reader. In the book *Teachings of the Prophet Joseph Smith*, for example, the Prophet appears to cite fewer than one passage of scripture every other page... But that figure misses the mark. A more careful reading of this book

reveals some *twenty* scriptures for every one actually cited. When I discovered that, I began to ask, not “When is the Prophet quoting scripture,” but rather “What might he be quoting that is *not* scripture?”

.... [A] computer-aided search of the *Teachings* has identified several thousand distinctive scriptural phrases or passages. These scriptural citations of the Prophet come from almost every book of the Old and New Testament and from most books and sections of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.

19 Used with permission of Nathan Richardson. From N. Richardson, *Two Views*.

20 Alma 42:8, 16.

21 N. Richardson, *Two Views*.

22 See, e.g., 2 Nephi 2:22-26; Alma 18:36, 39; Alma 22:13; Mormon 9:12; Articles of Faith 1:1-3; D&C 20:17-18, 20-25; Moses 6:54-59.

23 Elder McConkie wrote (B. R. McConkie, *New Witness*, pp. 81-82):

We view the atonement of the Lord Jesus Christ as the center ... of revealed religion. It brings to pass the immortality and eternal life of man....

But had there been no fall, there could have been no Atonement. The fall of Adam brought temporal and spiritual death into the world, and it is from these deaths that man and all forms of life are ransomed through the atonement. ... Adam brought mortality; Christ brought immortality....

But if the earth and man and all living things had not been created in their ... paradisiacal state, in a state of deathlessness, there could have been no Fall.

The Fall, with its resultant probationary estate, is the child of the original and primeval creation, and the Atonement is the child of the Fall.... Salvation comes because of the Creation, the Fall, and the Atonement; these three are each part of one divine plan.

24 When we have proven our faithfulness through all the experiences that the Lord sees fit to inflict upon us (see Mosiah 3:19), the Atonement will then have full claim on our souls. In the first stages, it heals our wounds (see Isaiah 53:5), while, in its ultimate manifestation, it literally clothes us with the glory of God in His similitude (D&C 45:44, 65:5; 1 John 3:2-3; Moroni 7:48) and crowns us with immortality and eternal life (D&C 20:14, 66:12, 75:5, 81:6, 138:51). Amplifying this thought, C. S. Lewis writes (C. S. Lewis, *Mere*, pp. 169-170, bracketed words added):

This is the whole of Christianity. There is nothing else. It is so easy to get muddled about that. It is easy to think that the Church has a lot of different objects—education, building, missions, holding [meetings]... [However] the Church exists for nothing else but to draw men into Christ, to [re]make them [in the image of Christ]. If they are not doing that, all the [chapels, temples], [priesthood], missions, sermons, even the [Holy Scriptures themselves], are simply a waste of time. [The Savior came to earth] for no other purpose... [T]he whole universe was created for [just this] purpose [see Moses 1:39].

25 J. Smith, Jr., Teachings, 8 May 1838, p. 121.

26 Alma 34:14.

27 <http://popartmachine.com/artwork/FASF-FASF.7575/0/Thomas-Rowlandson-Finding-the-Shipwrecked-Sailor-18th---19th-century-painting-artwork-print.jpg>. Original is in the Fine Arts Museums of San Francisco, ID Number: 1963.24.531.

28 P. Yancey, introduction to G. K. Chesterton, *Orthodoxy*, p. xiii.

29 Matthew 23:23.

30 Used with permission of Michael P. Lyon.

31 See e.g., John 1:3, 10; Ephesians 3:9; Hebrews 1:2; 2 Nephi 9:5; Mosiah 3:8, 5:15, 26:23; Ether 3:16; D&C 38:3, 76:24, 88:7-10, 93:9; Moses 1:33, 2:1.

32 See, e.g., 2 Nephi 2:22-26.

33 John 16:28.

34 Cited in T. G. Madsen, *Presidents*, pp. 269-270; cf. T. G. Madsen, *House*, p. 282. Likewise, the Prophet Joseph Smith said (J. Smith, Jr., *Teachings*, 7 April 1844, p. 348, see pp. 346-348, 354):

When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel—you must begin with the first, and go on until you learn all the principles of exaltation.

Note that I will use the more readily available *Teachings of the Prophet Joseph Smith* in preference to, e.g., *Documentary History of the Church* and *The Words of Joseph Smith*, except where these sources further illuminate the subject at hand.

See B. C. Hafen, *Anchored*, pp. 9-35 for a beautiful exposition of the step-by-step ascent into the Divine Presence. An earlier version of the same material is available online (B. C. Hafen, *Disciple's Journey*).

35 James Tissot (French, 1836-1902). *The Sermon of the Beatitudes*, 1886-1896. Image: 9 5/8 x 6 7/16 in. (24.4 x 16.4 cm). Brooklyn Museum, Purchased by public subscription, 00.159.124. In J. F. Dolkart, James Tissot, p. 143. With permission.

36 President David O. McKay. Cited in T. G. Madsen, *Presidents*, pp. 269-270; cf. T. G. Madsen, *House*, p. 282.

37 Matthew 5:20-48. See also 3 Nephi 12:20-48. For an enlightening discussion on the doctrines of the temple presented in the Sermon on the Mount and the corresponding Book of Mormon Sermon at the Temple, see J. W. Welch, *Sermon*; J. W. Welch, *Light*.

38 Alma 5:14.

39 D. H. Oaks, *To Become*, p. 32, emphasis added. Copyright Intellectual Reserve, Inc. Used by permission. Cf. D. A. Bednar, *Power to Become*, pp. 1-35.

40 Alma 41:3; D&C 88:32-33; 137:9.

41 See D. A. Bednar, *Act*, pp. 1-35; D. A. Bednar, *Power to Become*, pp. 155-157.

42 L. E. Chittenden, *Recollections*, p. 184. As a subsequent confirmation of Stanton's assessment, Chittenden reports: "A few months later the official in question was found guilty by a court-martial of peculation [i.e., embezzlement] and fraud in the management of his bureau, and dishonorably expelled from the service." Though Chittenden did not name the individual in question, Lincoln scholar Vernon Burton concurred with my surmise that it was probably Frederick W. Hurtt (O. V. Burton, February 3 2012). Unfortunately, neither reference librarians at the National Archives (Holly Reed) nor at the Library of Congress (Jonathan Eaker) were able to find a photograph of Hurtt in a search of their own collections or within additional biographical directories and images databases. So the exact appearance of the "face" in question may remain forever unknown.

This anecdote is almost always attributed, erroneously, to Abraham Lincoln himself (see, e.g., M. R. Douglas, *How to Make*, p. 30 and dozens of other publications). The wording of these later versions of the story usually parallels a 1917 article in *The American Magazine* (H. C. Walker, *Getting Ahead*, p. 132), which, without attribution, summarized Chittenden's firsthand reminiscence. Unlike the later derivatives, Walker's version of the story accurately gives the subject as being "a member of Lincoln's cabinet" rather than Lincoln himself but, among other things, changes the punchline to read: "Any man over forty is responsible for his face."

43 J. Allen, *As a Man Thinketh*, p. 11.

44

http://upload.wikimedia.org/wikipedia/commons/8/86/Joseph_Smith%2C_Jr._po

[rtrait owned by Joseph Smith III.jpg](#) (accessed February 3, 2012). Painting by an unknown painter, circa 1842. The original is owned by the Community of Christ archives. It is on display at the Community of Christ headquarters in Independence Missouri, where its provenance is explained. The painting was originally in the possession of Joseph Smith III (1832-1914), who is recorded as commenting on the painting. The ca. 1842 date is given by the Community of Christ, the painting's owner. Image in the public domain.

45 J. Smith, Jr., Teachings, 7 April 1844, p. 354.

46 Ibid., 14 May 1843, p. 331. Cf. D&C 130:18-19.

47 J. Smith, Jr., Words, 14 May 1843, p. 200, spelling and punctuation standardized.

48

http://upload.wikimedia.org/wikipedia/commons/2/20/Brigham_Young_by_Charles_William_Carter.jpg. (accessed February 3, 2012). Harvard Art Museum/Fogg Museum, Historical Photographs and Special Visual Collections Department, Fine Arts Library, 119.1976.1501 <http://www.harvardartmuseums.org/collection/detail.dot?objectid=119.1976.1501>. Photograph by Charles William Carter, American (London, England 1832-1918 Midvale, UT). In the public domain.

49 Unsigned *Deseret News* editorial, attributed to Brigham Young in R. J. Matthews, Using the Scriptures, p. 124, emphasis added. Thanks to Stephen T. Whitlock for bringing this and the following citation to my attention. In a meeting of the following year, President Young said (B. Young, 20 February 1853, pp. 312-313):

Salvation is an individual operation. I am the only person that can possibly save myself...

We read in the Bible, that there is one glory of the sun, another glory of the moon, and another glory of the stars. In the Book of Doctrine and Covenants, these glories are called telestial, terrestrial, and celestial, which is the highest. These are worlds, different departments, or mansions, in our Father's house. Now those men, or those women, who know no more about the power of God, and the influences of the Holy Spirit, than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve, will never be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others, but they must be dictated to in every trifle, like a child. They cannot control themselves in the least, but James, Peter, or somebody else must control them. They never can

become Gods, nor be crowned as rulers with glory, immortality, and eternal lives. They never can hold scepters of glory, majesty, and power in the celestial kingdom. Who will? Those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course.

Will this apply to any of you? Your own hearts can answer. Do you know what is right and just, as well as I do? In some things you do, and in some thing you may not know as well; but I will explain what I mean, in the following words — I will do all the good I can, and all I know how to do, and I will shun every evil that I know to be an evil. You can all do that much. I will apply my heart to wisdom, and ask the Lord to impart it to me; and if I know but little, I will improve upon it, that tomorrow I may have more, and thus grow from day to day, in the knowledge of the truth, as Jesus Christ grew in stature and knowledge from a babe to manhood; and if I am not now capable of judging for myself, perhaps I shall be in another year. We are organized to progress in the scale of intelligence, and the least Saint by adhering strictly to the order of God, may attain to a full and complete salvation through the grace of God, by his own faithfulness.

50 http://upload.wikimedia.org/wikipedia/commons/b/b8/Hugh_B._Brown.jpg. From *The Rixida*, an annual publication of the associated students of Ricks College, 1963. Photograph in the public domain.

51 H. B. Brown, Education.

52 Used with license (Shutterstock Images, Shutterstock Images, image number 950138).

53 D&C 93:36.

54 Personal correspondence dated 28 January 1969, cited in R. J. Matthews, *Using the Scriptures*, p. 124.

55 J. A. Widtsoe, *How May a Testimony*, pp. 16-17.

56 Used with permission of Boyd J. Petersen.

57 B. J. Petersen, Nibley, p. 351.

58 Ibid., p. 352.

59 Ibid., p. 352.

60 Ibid., p. 356.

61 H. W. Nibley, *Autobiography*, p. xxviii, cited in B. J. Petersen, Nibley, p. 356.

62 B. J. Petersen, Nibley, p. 357.

63 Ibid., p. 357.

64 H. W. Nibley, Message 2005. Nibley's collected works contain dozens of chapters that bear directly on temple-related subjects. See especially H. W. Nibley, Temple and Cosmos.

65 D. A. Bednar, Power to Become, p. 151.

66 See D. A. Bednar, Increase, pp. 66-70; D. A. Bednar, Power to Become, p. 151.

67 D&C 20:77.

68 Alma 32:28.

69 JS-History 1:73-74.

70 See D. A. Bednar, Increase, pp. 70-75; D. A. Bednar, Act, pp. 36-73; D. A. Bednar, Power to Become, pp. 86-87, 151. See also J. F. Smith, Jr., Way 1945, pp. 230-231 and the following statement by President Joseph F. Smith given in the Ogden Tabernacle in 1913 (cited in *ibid.*, p. 231):

There is a difference between knowledge and pure intelligence. Satan possesses knowledge, far more than we have, but he has not intelligence, or he would render obedience to the principles of truth and right. I know men who have knowledge, who understand the principles of the Gospel as well as you do, who are brilliant, but lack the essential qualification of pure intelligence. They will not accept and render obedience thereto. *Pure intelligence comprises not only knowledge, but also the power to properly apply that knowledge.*

After quoting the above statement, Hauglid comments insightfully (B. M. Hauglid, Calling and Election, p. 218):

This distinction is also found in the Greek wording of 2 Peter 1, where the word for knowledge, *gnosis*, is translated as "vicarious knowledge," while the word for intelligence, *epignosis*, is translated as "experiential knowledge." Hence, knowledge of God and Christ must be accompanied by obedience; the more obedient we are, the more intelligent we are. Thus the advantage in the next life is increased through intelligence [D&C 130:19].

71 D&C 93:30.

72 D&C 50:24. See also D. A. Bednar, Power to Become, pp. 87-95. What is the reward of keeping the commandments? According to the Jewish sages, it is: more commandments (M. Lieber, Pirkei Avos, 4:2, pp. 219-221; R. D. Draper *et al.*, Commentary, p. 58; J. M. Bradshaw, God's Image 1, Commentary Moses 5:5, pp. 358-359; D&C 59:4).

73 D&C 84:19. See D. A. Bednar, *Power to Become*, pp. 75-78.

74 John 17:3. Cf. D&C 132:23-24.

75 J. Smith, Jr., *Teachings*, 14 May 1843, p. 331. Cf. D&C 130:18-19.

76 *Ibid.*, 14 May 1843, p. 331.

77 The origins of this covenant were prior to creation itself. According to Joseph Smith (*ibid.*, 16 May 1841, p. 190):

Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator, God the second, the Redeemer, and God the third, the witness or Testator.

See "Appendix 6: Covenants vs. Contracts" for a brief summary of the ways in which a covenant differs from a contract in a biblical context.

78 See *The Church of Jesus Christ of Latter-day Saints, Gospel Principles 2009*, p. 85. The designation of this covenant as "new" is typically explained in terms of it having been revealed "anew" in each dispensation. Alternatively, Riddle proposes that it "is new because it is the second covenant" of mercy (see Alma 12:32, 27; Moses 6:56), given after Adam and Eve transgressed and broke the first covenant of justice (C. C. Riddle, *New*, pp. 226-229). He further explains (*ibid.*, p. 242):

Our Savior kept the first covenant and was exalted by it. Had he sinned, there could have been no one to atone for Him with Father. Because of His faithfulness in the first covenant, the second, or new and everlasting, covenant was made possible, that all of us may share His blessings with Him for all eternity (D&C 88:107).

79 B. Young, 24 August 1872, p. 13.

80 Photograph in the public domain. From *Crooked Baby Trees, Crooked Baby Trees*.

81 See J. M. Bradshaw, *Standing in the Holy Place*, pp. 90-92.

82 2 Nephi 31:19. Certainly there is truth in Stephen Robinson's emphasis on the difference in magnitude between the "61 cents" we contribute toward our salvation and the unfathomably costly contribution that Jesus Christ made on our behalf (S. E. Robinson, *Believing*, pp. 31-34). However, there are major differences between Latter-day Saint beliefs and extreme versions of "grace-oriented" theologies—as exemplified by Charles Spurgeon's famous line: "If there be but one stitch in the celestial garment of our righteousness which we ourselves are to put in, we are lost" (cited in B. B. Warfield, *Plan*, p. 51).

Although at baptism we are completely dependent on Christ, He intends that we gain spiritual strength through the process of sanctification until we become as He is—"we know that, when he shall appear, we shall be like him" (1 John 3:2; Moroni 7:48). Just as Jesus Christ will put all enemies beneath his feet (1 Corinthians 15:25-26), so Joseph Smith taught that each person who would be saved must also, with His essential help, gain the power needed to "triumph over all [their] enemies and put them under [their] feet" (J. Smith, Jr., Teachings, 14 May 1843, p. 297. See also 17 May 1843, p. 301; 21 May 1843, p. 305), possessing the "glory, authority, majesty, power and dominion which Jehovah possesses" (L. E. Dahl *et al.*, Lectures, 7:9, p. 98; cf. 7:16—note that the authorship of these lectures, traditionally ascribed to Joseph Smith, is not certain).

As Riddle explains (C. C. Riddle, New, p. 228), "the covenant of baptism is [not only] our pledge to seek after good and to eliminate all choosing and doing of evil in our lives, [but] also our receiving the power to keep that promise," i.e., through the gift of the Holy Ghost. For us, Jesus Christ is not only our Redeemer, but also the literal prototype of the process of probation that each of us is to pass through if we are to become gods ourselves.

83 1 John 3:2; Moroni 7:48.

84 C. C. Riddle, New, pp. 241-242.

85 See *ibid.*, p. 228.

86 B. C. Hafen, Broken, p. 166. Cf. D. A. Bednar, Clean Hands. Smith and Sjodahl further explain (H. M. Smith *et al.*, Commentary, p. 104. Cf. Helaman 3:35; D. T. Christofferson, Justification):

Justification is a judicial act, whereby God declares that the sinner who repents and by faith accepts the sacrifice of the Lamb of God, and who is baptized according to the Word of God, is acquitted and received into His Kingdom... Sanctification is the work of the Holy Spirit by which he who is justified is enabled to keep the Commandments of God and grow in holiness.

See N. T. Wright, Justification for a non-LDS view of justification that avoids the extremes of "grace-alone" interpretations of Paul's writings on the subject.

87 D&C 20:30.

88 D&C 20:31.

89 2 Nephi 31:17.

90 2 Nephi 31:17.

91 D. A. Bednar, Power to Become, pp. 76-77.

92 T. S. Monson, *Holy Temple*, p. 93, cited in T. S. Monson, *Teachings*, p. 306. Cf. G. B. Hinckley, *Teachings* 1997, p. 641.

93 S. W. Kimball, *Teachings* 1982, p. 50.

94 2 Nephi 31:19-20. For a detailed comparison between 2 Nephi 31-32 and ancient temple concepts, see J. T. Parker, *Doctrine of Christ*.

95 E. T. Benson, *Vision*. Though endowed Latter-day Saints agree to keep certain things they learn in the temple confidential, the temple covenants themselves have been discussed publicly on many occasions by General Authorities. To those who receive their own endowments after having qualified to obtain a temple recommend, there should be no surprise about the nature of these covenants. Besides the statements by President Benson cited in this chapter, other summaries of the temple covenants by General Authorities can be found in J. E. Faust, *Who Shall Ascend*, p. 4; R. D. Hales, *Return*, pp. 4-5; G. B. Hinckley, *Teachings* 1997, p. 641, 10 April 1996, p. 147; B. R. McConkie, *Obedience*; B. K. Packer, *Holy Temple*, p. 163; J. E. Talmage, *House of the Lord* (1912), p. 100.

96 R. D. Hales, *Covenant of Baptism*. Copyright Intellectual Reserve, Inc.

97 B. R. McConkie, *New Witness*, p. 294.

98 The laying on of hands for confirmation and for the gift of the Holy Ghost is, of course, administered by the Melchizedek Priesthood. Note that certain other ordinances are also structured into two parts, including, for example, the sacrament and the anointing and sealing with oil for the blessing of the sick, to name a few.

99 Courtesy of Brigham Young University Museum of Art. Minerva Teichert (1888-1976), *Alma Baptizes in the Waters of Mormon*, 1949-1951, oil on masonite, 35 7/8 x 48 inches, 820038109. Appears in J. W. Welch *et al.*, *Book of Mormon Paintings*, p. 93.

100 Alma 34:14.

101 See M. B. Brown, *Gate*, p. 242.

102 D&C 59:8.

103 D&C 20:37, 59:9-12.

104 Courtesy of Brigham Young University Museum of Art. Minerva Teichert (1888-1976), *The Sacrament*, 1949-1951, oil on masonite, 36 x 48 inches, 820038106. Appears in J. W. Welch *et al.*, *Book of Mormon Paintings*, p. 149.

105 Alma 5:34.

106 2 Peter 1:4. For more on this verse, see J. Starr, Partakers and B. T. Ostler, God, pp. 392-395. Coptic Christian writings saw in a grain of wheat, mercifully granted to Adam and Eve after their exile from Eden, the flesh of God Himself (E. A. W. Budge, Cave, pp. 18-19 n. 1; cf. S. C. Malan, Adam and Eve, 1:68, p. 81; B. Mika'el, Apocalypse, pp. 102, 131). Note that in Egyptian tradition, Osiris was thought to have introduced wheat and the vine to mankind, and saw wheat grains as having been formed from his body.

107 Ephesians 4:13. For more on this verse, see J. M. Bradshaw, Standing in the Holy Place, pp. 90-91, 134-135.

108 J. E. Talmage, House of the Lord (1912), p. 94. To say that women do not require priesthood ordination to receive these blessings is not to say that God does not intend to give them authority in the Kingdom of God. Joseph Fielding Smith, then an apostle, wrote (J. F. Smith, Jr., Doctrines, 3:178):

There is nothing in the teachings of the Gospel which declares that men are superior to women. The Lord has given unto men the power of the priesthood and sent them forth to labor in his service. A woman's calling is in a different direction. The most noble, exalting calling of all is that which has been given to women as the mothers of men. Women do not hold the priesthood, but if they are faithful and true, they will become priestesses and queens in the Kingdom of God, and that implies that they will be given authority.

Elder James E. Talmage wrote (J. E. Talmage, Eternity of Sex):

In the restored Church of Jesus Christ, the Holy Priesthood is conferred, as an individual bestowal, upon men only, and this in accordance with Divine requirement. It is not given to woman to exercise the authority of the Priesthood independently; nevertheless, in the sacred endowments associated with the ordinances pertaining to the House of the Lord, woman shares with man the blessings of the priesthood. When the frailties and imperfections of mortality are left behind, in the glorified state of the blessed hereafter, husband and wife will administer in their respective stations, seeing and understanding alike, and cooperating to the full in the government of their family kingdom. Then shall woman be recompensed in rich measure for all the injustice that womanhood has endured in mortality. Then shall woman reign by Divine right, a queen in the resplendent realm of her glorified state, even as exalted man shall stand, priest and king unto the Most High God. Mortal eye cannot see nor mind comprehend the beauty, glory, and majesty of a righteous woman made perfect in the celestial kingdom of God.

109 President Joseph F. Smith said (J. F. Smith, Gospel Doctrine, p. 148):

There is no office growing out of this priesthood that is or can be greater than the priesthood itself. It is from the priesthood that the office derives its authority and power. No office gives authority to the priesthood. No office adds power to the priesthood. But all offices in the Church derive their power, their virtue, their authority, *from* the priesthood.

Writes President Joseph Fielding Smith (J. F. Smith, Jr., Oath, p. 91. Copyright Intellectual Reserve, Inc. Used by permission):

It does not matter what office we hold as long as we are true and faithful to our obligations. One office is not greater than another, although for administrative reasons one priesthood holder may be called to preside over and direct the labors of another.

110 “Church Mission Statement” in First Presidency and Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, Leadership Training Emphasis, 10 December 2009.

111 Jacob 1:19. Cf. Doctrine and Covenants Student Manual, Doctrine and Covenants Student Manual, p. 183.

112 With permission of Patrick Devonas. See <http://catholickungfu.wordpress.com/2011/04/23/allegory-of-the-resurrection-of-jesus-christ/> (accessed February 4, 2012).

113 D&C 93:33.

114 Exodus 40:12-13. See J. M. Bradshaw, *God's Image 1*, pp. 661-662.

115 A poem by W. W. Phelps asserts that “[b]efore this world was known,” certain spirits “were wash’d and set apart for the glory yet to be.” He says that they were also given a “white stone” with a “new name,” and that they were to receive these things again when they returned to their heavenly home (*Deseret News*, 6, 416, cited in *ibid.*, pp. 299-300 n. 4-9). See also J. Smith, Jr., Words, 12 May 1844, p. 371; J. Smith, Jr., Teachings, 12 May 1844, p. 365; Alma 13:1-8; cf. Moses 1:6; Abraham 3:23.

116 S. W. Kimball, *Righteous Women*, p. 102. See Emma Smith’s blessing request, where she asked that she might live to “perform all the work that [she] covenanted to perform in the spirit-world” (G. N. Jones, *Emma*, p. 295).

117 W. W. Isenberg, *Philip*, 70:36-71:3, p. 152.

118 T. G. Madsen, *House*, pp. 280-281.

119 D&C 88:29. See, e.g., the account of Lorenzo Snow, June 1846, cited in M. U. Beecher, *Iowa*, pp. 268-269.

120 See, e.g., B. K. Packer, *Holy Temple*, p. 154; H. B. Brown, *Participation*, p. 507; H. B. Eyring, Jr., *Oath*, p. 62; T. G. Madsen, *Man Illumined*, p. 311; M. G. Romney, *Covenant*, p. 98; B. Young, 29 June 1873, p. 123.

121 2 Nephi 31:17-18.

122 J. Smith, Jr., *Teachings*, August 1832, p. 12.

123 Elder Bruce R. McConkie has said (B. R. McConkie, *Probationary Test*):

... everyone in the Church who is on the straight and narrow path, who is striving and struggling and desiring to do what is right, though is far from perfect in this life; if he passes out of this life while he's on the strait and narrow, he's going to go on to eternal reward in his Father's kingdom.

We don't need to get a complex or get a feeling that you have to be perfect to be saved... The way it operates is this you get on the path that's named the "strait and narrow" (see 1 Nephi 8:20; 2 Nephi 31:18-19). You do it by entering the gate of repentance and baptism. The strait and narrow path leads from the gate of repentance and baptism, a very great distance, to a reward that's called eternal life... What you have to do is stay in the mainstream of the Church and live as upright and decent people live in the Church—keeping the commandments, paying your tithing, serving in the organizations of the Church, loving the Lord, staying on the straight and narrow path. If you're on that path when death comes—because this is the time and the day appointed, this the probationary estate (see Alma 34:31-32)—you'll never fall off from it, and, for all practical purposes, your calling and election is made sure. Now, that isn't the definition of that term, but the end result will be the same.

124 J. Smith, Jr., *Teachings*, 2 July 1839, p. 162.

125 See Romans 6:4-6; *ibid.*, 9 July 1843, p. 314.

126 *Ibid.*, August 1832, p. 12; Moroni 6:4.

127 Truman G. Madsen explains (T. G. Madsen, *Foundations*, pp. 2, 5-6):

You have all been born as spirit children, and as such have a divine nature. You have now been born of mortal parents, and have been privileged, then, with a body, which is a step forward in your progression, not a step back... We are... to proceed to watch and pray, that it may be developed into the very likeness of our spirits, which are divine, and ultimately, then, to become, as it were, a product of another birth, which is the birth we call Jesus, who becomes, in the process of ordinances, our father. That's a proper use of the word "father" for Jesus, for he says in [D&C] 93:22, "all those who are begotten through me (through the ordinances) are partakers of the glory of the same (meaning his role as first-born), and are the Church of the

Firstborn.” Imagine. He has sacrificed for us in order that we can inherit what He alone could have claimed to be, the first-born. He’s saying, “It will be as if you were [the Firstborn]; all of the blessings and powers that have been bestowed upon Me are now transmitted to you, if you are willing to come to Me.” They are “begotten through me” and are “partakers of the glory of the same.”

...[T]here will be another birth ahead of us, and that’s called the resurrection. And then the promise that we can be like him will be literal and complete.

128 Moses 6:59.

129 UK-London-2-Small.jpg. Used with permission of Stephen T. Whitlock.

130 B. K. Packer, *Holy Temple*, p. 153.

131 B. R. McConkie, *Mormon Doctrine*, p. 227.

132 For a more detailed discussion of this topic, see J. M. Bradshaw, *God’s Image* 1, pp. 234-240; J. M. Bradshaw, *Moses Temple Themes* (2014), pp. 149-158.

133 See Moses 3:25.

134 Clothing received as part of temple ordinances also symbolizes the protection against evil afforded by receiving a mortal body—and later in being resurrected with a glorious body in likeness of that of the Father and the Son. The Prophet taught that “the express purpose of God in giving [His spirit children] a tabernacle was to arm [them] against the power of darkness” (J. Smith, Jr., *Words*, 19 January 1841, p. 62; cf. 2 Nephi 9:8-9). See additional discussion and citations from the teachings of the Prophet Joseph Smith in M. B. Brown, *Plan*, pp. 33, 47n; J. M. Bradshaw *et al.*, *Mormonism’s Satan*. See also Alma 34:35 regarding the fate of the wicked in the resurrection.

135 H. W. Nibley, *Message* 2005, pp. 489-490, citing Hoffman. Cf. Abraham 3:26: “added upon.”

136 Image in the public domain. From *Parable of the Wedding Feast*, *Parable of the Wedding Feast*.

137 Emphasis added. The entire statement by Elder Packer reads: “Authority in the priesthood comes by way of ordination; power in the priesthood comes through faithful and obedient living in honoring covenants. It is increased by exercising and using the priesthood in righteousness” (B. K. Packer, *Power*, p. 9. Copyright Intellectual Reserve, Inc. Used by permission; cf. B. K. Packer, *Aaronic Priesthood*). The authority of the priesthood is directed by worthy men holding priesthood keys, however Elder Dallin H. Oaks has emphasized that all that is done under the direction of those keys, whether by men or women, is done with

priesthood authority (D. H. Oaks, *Keys and Authority*). Thus, for example, when a woman is set apart for a calling, she is given priesthood authority to perform her duties (*ibid.*). Elder M. Russell Ballard also taught that men and women who receive temple ordinances are endowed with the same priesthood power and blessings (M. R. Ballard, *Let Us Think Straight*).

138 Luke 24:49.

139 J. E. Talmage, *Jesus the Christ*, p. 504 n. 6.

140 Matthew 22:11.

141 Luke 24:49.

142 Matthew 22:13.

143 2 Nephi 9:41.

144 JST Matthew 22:14.

145 J. R. Holland, *Christ*, pp. 244-245.

146 2 Nephi 9:14.

147 D&C 132:19.

148 See also J. M. Bradshaw, *God's Image 1*, pp. 4-8; J. M. Bradshaw, *Moses Temple Themes* (2014), pp. 13-16.

149 S. B. Farley, *Oath*, p. 223.

150 D&C 84:6, 18; Abraham 1:2.

151 D&C 84:2.

152 D&C 84:31-32. For more on this topic, see J. M. Bradshaw, *God's Image 1*, pp. 609-610.

153 With permission. Copyright Intellectual Reserve, Inc. In "Moses: Deliverer and Lawgiver," *Ensign*, April 2006, <http://lds.org/ensign/2006/04/moses-deliverer-and-law-giver?lang=eng>.

154 D&C 84:18.

155 D&C 84:26.

156 D&C 84:19.

157 D&C 84:23.

158 With permission from the artist. In "Moses: Deliverer and Lawgiver," *Ensign*, April 2006, <http://lds.org/ensign/2006/04/moses-deliverer-and-law-giver?lang=eng>.

159 D&C 84:23.

160 J. A. Widtsoe, *Work*, p. 33. Also cited in A. K. Parrish, Widtsoe, pp. 307-308. Thanks to Robert Smith for pointing out this citation.

161 With permission of Kirk Richards, www.jkirkrichards.com.

162 J. Smith, Jr., *Teachings*, 4 May 1842, p. 237. For the original of the description by Elder Richards, see J. Smith, Jr. *et al.*, *Journals*, 1841-1843, p. 54 n. 198.

163 B. Young, *Discourses*, p. 416; B. Young, 6 April 1853 - B, p. 31.

164 Here is a sampling of places where this definition is cited, based on a cursory search of Church-published sources: *Duties and Blessings of the Priesthood: Basic Manual for Priesthood Holders, Part B*; *Aaronic Priesthood Manual 3*; *Young Women Manual 3*; *Preparing to Enter the Holy Temple*; *Ensign*, January 1972; December 1986; October 1994, February 1995, October 2007; *Liahona*, June 1992, October 1997, October 2007; *New Era*, June 1971, September 1973, June 1975.

165 In Webster's 1828 *Dictionary* (N. Webster, *Dictionary*), the definition of "key" includes the ideas of "An instrument for shutting or opening a lock," and also "That which serves to explain anything difficult to be understood."

"Sign" is explained in Webster as "A token; something by which another thing is shown or represented; any visible thing, any motion, appearance or event which indicates the existence or approach of something else" (cf., e.g., *Hymns* (1985), *Hymns* (1985), *Redeemer of Israel*, #6: "The tokens already appear"), and also, citing Luke 1:62 ("And they made signs to his father"), "a motion, action, nod, or gesture indicating a wish or command" (cf. J. A. Simpson *et al.*, *OED*, 1764:449: "A gesture of the hand, head, etc., serving to convey an intimation or to communicate some idea").

"Token" is defined in Webster as "A sign; something intended to represent or indicate another thing or an event," and also "A mark. In pestilential diseases, tokens are livid spots upon the body, which indicate the approach of death" (Cf. W. Shakespeare, *Love's Labor's Lost*, 5:2:423, p. 206: "The Lord's tokens on you do I see"). Also, in the *Oxford English Dictionary*, "a word or material object given to authenticate a person, message, or communication" and "Something given as the symbol and evidence of a right or privilege, upon the presentation of which the right or privilege may be exercised" (J. A. Simpson *et al.*, *OED*, 2074:196).

"Signs" and "tokens" were also used in Freemasonry—see, e.g., Benjamin Franklin's famous tribute to the value of its signs and tokens (cited in H. L. Haywood, *Symbolical*, p. 131):

These signs and tokens are of no small value; they speak a universal language, and act as a password to the attention and support of the initiated in all parts

of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked or imprisoned; let him be stripped of everything he has in the world; still these credentials remain and are available for use as circumstances require.

For a debunking of the idea that LDS temple ordinances are a simple derivation from Freemasonry, see M. B. Brown, *Exploring*. Brown's more in-depth manuscript dealing with this topic still awaits publication.

166 D. H. Oaks, *To Become*, p. 32. See also J. E. Faulconer, *Self-Image*; D. A. Bednar, *Power to Become*, pp. 1-35.

167 H. W. Nibley, *Meaning of Temple*, p. 26.

168 See Alma 42:15-26.

169 S. Mowinckel, *Psalms*, 1:181 n. 191.

170 J. H. Eaton, *Psalms Commentary*, 118:19-22, p. 405. See also Psalm 24:3-4.

171 H. W. Nibley, *Message* 2005, p. 451.

172 D&C 20:77.

173 D&C 109:22, 26, 79. See also D. H. Oaks, *Taking Upon Us*; D. A. Bednar, *Name*, p. 98.

174 D&C 130:11; cf. Revelation 2:17.

175 See John 17:3, D&C 130:9-10.

176 James Tissot (French, 1836-1902). *Reconstruction of Jerusalem and the Temple of Herod Seen from the East*, 1886-1894. Image: 8 7/8 x 16 3/8 in. (22.5 x 41.6 cm). Brooklyn Museum, Purchased by public subscription, 00.159.7. In J. F. Dolkart, James Tissot, p. 204. With permission.

177 T. G. Madsen, *Putting*, p. 459.

178 Cf. Isaiah 29:13; Matthew 15:7-9.

179 Psalm 118:20.

180 S. Mowinckel, *Psalms*, 1:180.

181 Psalm 24:6. Parry sees an allusion to a prayer circle in this verse (D. W. Parry, *Psalm 24*).

182 W. J. Hamblin *et al.*, *Temple*, p. 27, cf. p. 182. See also 1 Kings 8:27-30; D&C 110:7.

183 "With" = "in" in Hebrew (M. Barker, *Hidden*, p. 44; cf. Matthew 21:9).

The meaning of being “willing to take upon [us] the name of Jesus Christ” in the sacrament is clear in light of temple ordinances (D. H. Oaks, Taking Upon Us; D. A. Bednar, Name, p. 98; D&C 20:77; 109:22, 26, 79). Truman G. Madsen writes: “You are required as disciples of Christ to come once in seven days and covenant anew to take upon you the name of Jesus Christ. In the house of the Lord you come to take upon you His name in the fullest sense” (T. G. Madsen, Temple and Mysteries, p. 33).

184 Cf., e.g., Revelation 7:3, 14:1, 22:3-4, D&C 133:18. Referring to the hundred and forty-four thousand in Revelation 14:1, Barker further explains (M. Barker, Revelation, p. 229):

... the servants of God-and-the-Lamb (a unity) worship Him in the place where the Lord God is their Light, and they have His Name on their foreheads. In other words, they have been admitted to the Holy of Holies/Day One, and they bear on their foreheads the mark of high priesthood, the Name...

The Prophet Joseph Smith similarly taught that the sealing in the forehead (J. Smith, Jr., Teachings, 13 August 1843, p. 321):

... signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure.

185 Matthew 10:25.

186 Courtesy of Matthew B. Brown. See <http://bereanwatchman.files.wordpress.com/2007/12/tzitz.jpg>.

187 This concept is in likeness of Jesus, who “saw himself as the new Temple, the eschatological Temple that had been spoken of by the prophets and was awaited by many Jews of his day” (B. Pitre, Jesus, the New Temple, p. 82, see also pp. 59-63).

188 1 Corinthians 3:16-17.

189 J. J. Tissot, Old Testament, 1:229. In the public domain.

190 See, e.g., L. M. Hilton, Hand; J. M. Bradshaw, Ezekiel Mural.

191 D. R. Seely, Raised Hand; D. Calabro, Stretch Forth; D. Calabro, When You Spread; D. Calabro, Body Symbolism.

192 H. W. Attridge *et al.*, Hebrews, p. 236. Cf. Exodus 25:16; Hebrews 9:4. For more about the symbolism of these and other ancient temple objects as they related to the higher priesthood, see J. M. Bradshaw, God's Image 1, pp. 658-660, 679-681.

193 J. F. Smith, Jr., *Doctrines*, 2:344.

194 For more on the Eleusinian Mysteries, see J. M. Bradshaw, *God's Image* 1, pp. 675-679.

195 T. M. Compton, *Token*. For a shorter version of this study, see T. M. Compton, *Handclasp*.

196 In the public domain. See <http://en.wikipedia.org/wiki/Image:Mandean.jpg>. From the frontispiece of E. S. Drower, *Water*. For more about this photograph and the Mandaean practice of *kushta*, see J. M. Bradshaw, *God's Image* 1, pp. 308 n. 4-32, 317-318 n. 4-66, 436 n. 5-23, 686, 777 n. E-278, 871-873.

197 See D. Calabro, *When You Spread*, pp. 23-27.

198 Noting the “many continuities between the [Greek/Hellenistic] mystery religions and early Christianity,” Todd Compton studied parallels in “the climax of the recognition scene [of Greek recognition dramas], with its crucial tokens, and the climax of the mystery ritual, with its tokens.” He observed (T. M. Compton, *Handclasp*, pp. 612-614):

There are a number of words in Greek and Latin that mean “token” in recognition drama—e.g., *anagnōrismata* (“thinks for making known again”), *spargana* (the swaddling wrappings of the lost child, often figured), *sēmeia* (“signs, marks, signals”). But one of the most interesting token-words is the basis for our word “symbol”: *symbolon* (singular; plural: *symbola*), found as a name for tokens both in recognition and mystery. The word means “things thrown together” (i.e., something thrown together after it has been once broken apart, from *ballo*, “thrown,” and *sun-*, “with or together”). Liddell, Scott, and Jones, in their *Greek-English Lexicon*, define it thus: “tally, i.e., each of two halves or corresponding pieces of *astragalos* [knuckle-bone] or other object, which two *xenoi* [guest-friends], or any two contracting parties, broke between them, each party keeping one piece, in order to have proof of the identity of the presenter of the other.” Both halves represent their two owners, and each is a symbol of identity, the individual, parted; the halves “thrown together,” unified, are the symbol for the two separate identities merging into one. So the *symbolon* is a precise image both for absolutely unique individuality and perfectly joined unity. No other parts would fit the two *symbolon* halves; paradoxically, their unique identity is what creates their complete unity as represented by the unified token. It is also significant that the perfect fitting together is dependent on a previous breaking....

The handclasp and the embrace perfectly express this concept of two separate halves coming together to create a unity; and one of the tokens in

the *Rudens* [a recognition drama by Plautus] is a handclasp. Herman shows us an ivory *symbolon* carved in the likeness of two clasped hands. Even more evocative is the moment of high emotion after the recognition scene with token telling (identifying tokens one by one), they are renewing an embrace they had shared years earlier. The parent-child *symbolon*, broken by fate, violent nature, or human greed and malevolence has been renewed.

Compton finds the handclasp (*ibid.*, p. 614):

... a perfect symbolon image on a human, physical level: two separate hands, symbols of the separate identities of their possessors, are joined, and fingers intertwine to make a new unity, complex yet simple. Though its “secular” use—as a widespread token of recognition, friendship, and agreement—is obvious, it was also co-opted by the mystery religions for use as an emblem for many things: love, initiation, arrival, salvation, union with the god, apotheosis.

For more on the Greek Mysteries and details of Compton’s comparative study, see J. M. Bradshaw, *God's Image 1*, pp. 675-679. For more on the ancient use of the handclasp as a religious symbol, see *ibid.*, pp. 681-686.

199 H. W. Nibley, *Sacred*, p. 557. Cf. J. M. Bradshaw, *God's Image 1*, pp. 884-885: The symbolism of heavenly ascent was incorporated into Manichaean scripture and ritual. The “descent of the First Man from the land of light,” his redemption, and his return to the kingdom was a “favorite theme,” and was “in a very real sense the story of each soul” (I. Gardner, *Kephalaia*, p. 42). The *Kephalaia* (*ibid.*, pp. 43-46) speaks of “five lessons” (38:5) that were successively bestowed upon the First Man as he took his leave from the gods, the angels, and the Mother of Life. Later, “when he ascended from the war, he came in to the kingdom of the household of his people by these [same] five mysteries,” performing each of them anew as he was “brought upward out from the struggle” (39:7-11; 39:21). Likewise each disciple will perform these five things in the church, and “the last of these things shall be bequeathed upon them from the right hand of charity” (41:5). In recapitulating the experiences of Adam, these ritual acts also prefigure the actions that Manichaean disciples will perform after death when, “[a]t the time of their coming forth... the angel who holds the victory prize extends to him the right hand. And it draws him out of the abyss of his body, and accepts him in with the kiss and love. That soul shall make obeisance to its redeemer” (41:11; 41:17-21). He “shall be perfected and increased... in the household of the

living ones, with the gods and the angels and all the apostles and the chosen. And he receives the crown [...] glory in the life for ever" (41:22-25).

200 E. S. Drower, *Water*, p. 106.

201 M. Lidzbarski, *Ginza*, LG 1:1, p. 429.

202 Nibley comments: "That is the code for the signs that Adam had to receive—his instructions. The one who holds the nails of glory, and the signs in the hands, and the key to the initiation rites is the master of the Treasure House" (H. W. Nibley, *Apocryphal*, p. 300). Cf. Isaiah 49:16; Zechariah 13:6; Cyril of Jerusalem, *Five*, 2:5, p. 148.

203 J. O. Ryen, *Mandaean Vine*, pp. 203-204. A close association between the symbolism of the "true vine" and that of the "true olive tree" can be found in 1 Nephi 15:15-16.

204 J. A. Widtsoe, *Work*, p. 33.

205 W. Shakespeare, *Henry V*, 4:Prologue:53, p. 955. In other words, "representing to yourself the truth of what we imitate so badly" (*ibid.*, p. 955 n. 53). Nibley often used this line from Shakespeare in reference to temple drama (e.g., H. W. Nibley, *Drama*, p. 11).

206 D. Calabro, *Stretch Forth*, p. 21. See also pp. 21-24 and, e.g., Alma 46:21, Helaman 2:7, D&C 88:133.

207 H. W. Nibley, *Temples Everywhere*, p. 14. Cf. H. W. Nibley, *Sacred*, pp. 557-562.

208 See D. Calabro, *When You Spread*, pp. 30-31.

209 As an example, see the following excerpt from verse seven of Hymns (1985), Hymns (1985), *A Poor Wayfaring Man of Grief*, #29:

The stranger started from disguise.
The tokens in his hands I knew;
The Savior stood before mine eyes.

210 2 Nephi 9:41.

211 Secular examples of the uses of the terms "sign" and "token" consistent with this perspective can be found, for example, in Shakespeare's play *The Taming of the Shrew*. First, note Biondello's statement to Lucentio which illustrates the idea that signs and tokens are the kinds of things that want explanation (W. Shakespeare, *Taming*, 4:3:75, 78-80, p. 134):

[M]y master... left me here behind to expound the meaning or moral of his signs and tokens.

Observe that in Shakespeare's day, the term "signs and tokens" not only referred to communicative words and gestures, as in the example above, but also to specific tangible identifiers (e.g., clothing, badges) that were sometimes used to indicate membership in a given group, such as servants belonging to a given noble household (D. Kay, Shakespeare, p. 88).

Second, note a pair of examples that illustrate the distinction between the distal demonstration of the sign and the intimate proximal communication of the token (cf. D. Calabro, *When You Spread*, p. 18). In the closing scene of the play, Petruchio tests Kate to see whether she will show "sign of her obedience" by leaving the table to persuade the "froward wives" of Lucentio and Hortensio to return to their husbands (W. Shakespeare, *Taming*, 5:2:116-118, p. 139):

Nay, I will win my wager better yet,
and show more *sign* of her obedience,
Her new-built virtue and obedience.

Finally, after triumphantly seating herself beside her husband and making a speech that even the feminist Germaine Greer was obliged to call "the greatest defense of Christian monogamy ever written" (cited in A. D. Nuttall, Shakespeare, p. 72), Kate puts her hand lovingly upon the hand of her husband and says to the other wives—though principally for the hearing of Petruchio (W. Shakespeare, *Taming*, 5:2:176-179, p. 139):

Then vail your stomachs, for it is no boot,
And place your hands below your husband's foot;
In *token* of which duty, if he please,
My hand is ready, may it do him ease.

212 Alma 34:10.

213 See A. Rey, *Dictionnaire*, s.v. "acheter," 1:15-16, "expier," 1:817.

214 Alma 5:14.

215 H. W. Nibley, *Teachings of the Book of Mormon*, 16, 1:199.

216 S. E. Robinson, *Believing*, p. 7. The significance of the Atonement is both intimately personal on the one hand, and a matter of cosmic scale on the other. The cosmic dimension of the Atonement includes the plan of the Father to bring all of creation into perfect harmony, that His "kingdom come. [His] will be done in earth, as it is in heaven" (Matthew 6:10; cf. 3 Nephi 13:10; D&C 65:5-6; M. Barker, *Earth*, pp. 8-9; H. W. Nibley, *Teachings of the PGP*, 10, p. 126). Just as

Creation began with subjecting the unity of unorganized matter to successive stages of division and separation, so, in the end of God's work on this earth, all things are to be brought together in one again. The need for this reunification is not only due to the physical division and separation of creation, but also in order to restore the order of the everlasting covenant that has been continually and repeatedly broken by man (Isaiah 24:4-6; D&C 1:11-16; G. W. E. Nickelsburg, 1 Enoch 1, 1 Enoch 69:16-25, pp. 90-91; J. M. Bradshaw, *God's Image 1*, Endnote 6-34, p. 501). For example, in Ephesians 1:10, we read that the Lord intends to "gather together in one all things in Christ, both which are in heaven, and which are on earth" (cf. 1 Corinthians 15:28; Colossians 1:15-17; D&C 27:13; D. A. Bednar, *Power to Become*, pp. 82-83). Similarly, in D&C 128:18, the Lord says that "it is necessary in the ushering in of the dispensation of the fulness of times... that a whole and complete union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time" (cf. J. Smith, Jr., *Teachings*, 5 October 1840, pp. 171-172, 3 October 1841, p. 219).

217 James Tissot (French, 1836-1902). *The Last Supper (La Cène)*, 1886-1894. Image: 8 9/16 x 12 1/16 in. (21.7 x 30.6 cm). Brooklyn Museum, Purchased by public subscription, 00.159.220. In J. F. Dolkart, *James Tissot*, p. 206. With permission.

218 John 17:20-23; cf. D&C 38 :27.

219 Matthew 18:19-20.

220 With permission from Athalie Wesley. In N. Wray, *Wesley*, p. 45. For more about this painting, see J. M. Bradshaw, *God's Image 1*, p. 464.

221 M. Barker, *Temple Theology*, p. 37. Barker associates such ritual imagery with the concept of "cleaving" to God (see also A. J. Heschel, *Heavenly Torah*, pp. 190-193). She notes, however, that "the meaning seems to have shifted from 'union' to 'obedience' after the demise of the ancient temple."

222 H. W. Nibley, *Teachings of the Book of Mormon*, 16, 1:198.

223 H. W. Nibley, *Atonement*, pp. 567-568. Cf. the ritual embrace in Egyptian temple rites (H. W. Nibley, *Message 2005*, pp. 445-449).

224 Alma 5:33. See D. Calabro, *Stretch Forth*, pp. 15-19, 24.

225 2 Nephi 1:15.

226 2 Peter 1:4.

227 Romans 8:17.

228 T. G. Madsen, *Suffering*, p. 234. See Romans 8:17; 2 Corinthians 4:10; Galatians 2:20, 6:17; S. C. Malan, *Adam and Eve*, 1:69, pp. 83-84; I. Mika'el, son of Bakhayla, *Godhead*, p. 136.

229 J. E. Seaich, *Ancient Texts* 1995, p. 550 and Revelation 13:8. Gross notes that “to imitate the ‘passion’ of a hero-savior in order to ensure salvation” is the heart of the mysteries (J. Gross, *Divinization*, p. 87). Cf. P. E. S. Thompson’s observation that the story of God’s choosing of Abraham—and later of Israel—“was to demonstrate that it was not an election to privilege... but to responsibility for all mankind” (cited in A. LaCocque, *Trial*, p. 19).

230 D&C 132:19.

231 See J. Smith, Jr., *Words*, p. 305 n. 28. Relating to the sealing of parents and children, Cooper writes (R. E. Cooper, *Promises*, p. 113):

During his lifetime Joseph Smith taught that when a man and a woman were sealed, it established an eternal relationship, not only between them, but also between them and the children who were subsequently born to them. Existing sources, however, give no indication that he discussed the relationship between that couple and the children born prior to their being sealed as husband and wife. After ordinance work commenced in the Nauvoo Temple in December 1845, the Twelve Apostles introduced an ordinance by which offspring born to them prior to their matrimonial sealing, as well as individuals who were not their biological children, could be eternally linked to them as children. This ordinance was referred to as sealing or adoption.

Later, this concept was extended so that children could be sealed to parents who were no longer living (G. Irving, *Adoption*).

232 With permission from Val Brinkerhoff. From M. B. Brown, *Joseph Smith*, p. 56.

233 Joseph Fielding Smith, then an apostle, wrote (J. F. Smith, Jr., *Doctrines*, 2:46-47):

Blessings pronounced upon couples in connection with celestial marriage are conditioned upon the subsequent faithfulness of the participating parties.

234 JST Romans 9:6-8.

235 S. B. Farley, *Oath*, p. 225.

236 B. R. McConkie, *Mothers*, p. 37. Copyright Intellectual Reserve, Inc. Used by permission.

237 J. F. Smith, Jr., *Magnifying*, p. 66. . Copyright Intellectual Reserve, Inc. Used by permission.

238 *Clasped Hands of Husband and Wife, Old Nauvoo Cemetery*. With permission from Val Brinkerhoff. From M. B. Brown, Joseph Smith, p. 57.

239 Brigham Young had a glimpse of this perfect organization in 1847 when he met the Prophet Joseph Smith in a dream and asked him to explain the sealing principles more perfectly to him. Among other things, Joseph said to him (B. Young, History 1847-1850, entry made on 23 February 1847 about a dream that occurred on 17 February 1847, pp. 35-36; see also *Conference Report*, April 1989, p. 42; compare Wilford Woodruff's dream of Brigham Young, November 1879, in W. Woodruff, Life, p. 529):

19 "Our Father in Heaven organized the human family [before they came into the world], but [now] they are all disorganized and in great confusion."

20. Joseph then showed me the pattern, how they were in the beginning.

Brigham then described how he learned from Joseph about our Heavenly Father's plan to eternally join all those who are willing and obedient together as families through the ordinances of the priesthood:

21. [The pattern I was shown] I cannot describe, but I saw it, and saw where the Priesthood had been taken from the earth and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity.

Elder Heber C. Kimball recounts a similar vision had by Jedediah Grant (H. C. Kimball, 4 December 1856, pp. 135-136):

I went to see [Brother Jedediah Grant] one day last week... He said to me, brother Heber, I have been into the spirit world two nights in succession, and, of all the dreads that ever came across me, the worst was to have to again return to my body, through I had to do it. But O, says he, the order and government that were there! When in the spirit world, I saw the order of righteous men and women; beheld them organized in their several grades, and there appeared to be no obstruction to my vision; I could see every man and woman in their grade and order. I looked to see whether there was any disorder there, but there was none; neither could I see any death nor any darkness, disorder or confusion. He said that the people he there saw were organized in family capacities; and when he looked at them he saw grade after grade, and all were organized and in perfect harmony. He would mention one item after another and say, "Why, it is just as brother Brigham says it is; it is just as he has told us many a time." ... He saw the righteous gathered together in the spirit world, and there were no wicked spirits among them. He saw his wife; she was the first person that came to him... "To my astonishment," he

said, “when I looked at families there was a deficiency in some, there was a lack, for I saw families that would not be permitted to come and dwell together because they had not honored their calling here.”.... After mentioning the things that he had seen, he spoke of how much he disliked to return and resume his body, after having seen the beauty and glory of the spirit world, where the righteous spirits are gathered together.... [H]e looked upon his body with loathing but was obliged to enter it again. He said that after he came back he could look upon his family and see the spirit that was in them, and the darkness that was in them; and that he conversed with them about the Gospel, and what they should do, and they replied, “Well, Brother Grant, perhaps it is so, and perhaps it is not,” and said that was the state of this people, to a great extent, for many are full of darkness and will not believe me.”

240 D&C 128:18.

241 D&C 128:15. Cf. the following statement by the Prophet Joseph Smith (J. Smith, Jr., Words, 13 August 1843, p. 240, spelling and punctuation modernized, emphasis added):

God shall send unto them Elijah the prophet and he shall reveal unto them the covenants of the fathers with relation to the children and the covenants of the children in relation to the fathers that they may have the privilege of entering into the same in order to effect their *mutual salvation*.

In a similar vein, John Taylor, then an apostle, said (J. Taylor, 11 December 1864, p. 27):

We are preparing ourselves for those mansions [that our Savior promised us], and others are helping to prepare mansions for us who are behind the veil. We shall operate for those who are there, and they for us; for they, without us, cannot be made perfect, nor we without them. We are forming an alliance, a union, a connection, with those that are behind the veil, and they are forming a union and connection with us...

242 M. J. Ballard, *Three Degrees* 1922, p. 23.

243 J. A. Widtsoe, *Genealogical Activities*, p. 104.

244 D&C 110:113-116.

245 J. Smith, Jr., *Teachings*, 5 October 1840, p. 172, 10 March 1844, p. 338. Cf. Matthew 16:19, 18:18; Helaman 10:7-10.

See L. W. Cook, *Marriages*, pp. x-xiv; R. E. Cooper, *Promises*, pp. 64-65, 107-116 for discussions of the various meanings of the term “seal” in LDS doctrine and ordinances. Nibley gives a list of such meanings from non-LDS texts (H. W.

Nibley, *Evangelium*, p. 37 n. 77. See also H. W. Nibley, *Sacred*, p. 559). A different use of the term “seal” is in conjunction with sacred records and revelations of the mysteries that are bound up or restricted in access by divine authorization (e.g., Isaiah 8:16, 29:11; Daniel 12:9; Revelation 5:1; 2 Nephi 18:16, 27:7-18; Ether 3:22; D&C 28:7, 35:18, 88:84, 109:46). For detailed studies of this latter topic, see G. Widengren, *Ascension*; L. Baynes, *Heavenly Book*, pp. 47, 91, 130, 144, 149-158, 162-163, 188-190, 197-199.

246 The fact that “Elias” is the Greek version of the transliterated Hebrew “Elijah” has created a point of bafflement for LDS scholarship. (Note that LDS teachings typically distinguish between the title of Elias, discussed here, and a prophet with the name of Elias, “presumably of Abraham’s time, who ‘committed the dispensation of Abraham’—which included the blessings of God’s covenant with Abraham—to the Prophet Joseph Smith and Oliver Cowdery on April 3, 1836, in the Kirtland Temple (D&C 110:12)” (G. A. Horton, Jr., *Elias*, p. 449)).

However, it need not be supposed that Joseph Smith was himself confused on the matter. Though one might disagree on particulars of some of Brown’s conclusions, he correctly adduces evidence to show that the Prophet probably understood “that the divine Hebrew suffix *-jah* is transliterated *-as* in Greek” in standard New Testament translations (S. M. Brown, *Elias*, p. 2). Despite the potential for misunderstanding, however, in his discussion of the “spirit of Elias” and the “spirit of Elijah,” Joseph Smith chose nonetheless to use the names side-by-side as a means to draw a contrast between two distinct scriptural roles. “Elias,” the New Testament version of the name, was used to highlight parallels in the preparatory missions of various individuals to the Aaronic priesthood role exemplified by John the Baptist, while “Elijah,” the Hebrew version of the name, was used in allusions to the role of the Old Testament prophet who held and restored the sealing power of the Melchizedek priesthood. Had the Prophet rejected the name Elias for its “philological ambivalence,” he would have been obliged to find another name to describe the intended distinction (see *ibid.*, p. 11).

247 J. Smith, Jr., *Words*. 10 March 1844, p. 335, modernized. The parenthetical “(i.e., Elijah)” is in the original. Cf. J. Smith, Jr., *Teachings*, 10 March 1844, p. 337:

The spirit, power, and calling of Elijah is that ye have power to hold the key of the revelations, ordinances, oracles, powers, and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

See also *ibid.*, 27 August 1843, p. 323:

How shall God come to the rescue of this generation? He will send Elijah the prophet... Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

The anointing and sealing [i.e., being sealed up to eternal life] is to be called, elected, and made sure.

248 I take it that “(i.e., Elijah)” is a reference to “this” rather than to “the Holy Spirit of Promise.”

249 For example, as early as 25 January 1832, Elder Sidney Rigdon “sealed upon [the head of Joseph Smith] the blessings which he had formerly received” (O. Pratt, *Orson Pratt Journals*, p. 11). Joseph Smith recorded an experience that took place in the Kirtland Temple, just prior to his vision of the celestial kingdom: “my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old; and also the blessings of Abraham, Isaac, and Jacob” (J. Smith, Jr., *Documentary History*, 21 January 1836, 2:380).

250 D&C 131:5. Cf. 2 Corinthians 1:21-22, Ephesians 1:13, 4:30; Revelation 7:2-4, 9:4.

251 Mosiah 5:15.

252 Alma 34:35. Cf. D&C 1:8-9.

253 Hebrews 1:3. Cf., e.g., 1 John 3:2. N. M. Sarna, *Genesis*, p. 12 sees this idea in the creation of mankind “in the image of God,” concluding that “each person bears the stamp of royalty.”

254 Explains Nibley (H. W. Nibley, *Sacred*, p. 559):

The word *seal*, which is so important, is simply the diminutive of *sign*, *sigillum* from *signum*. It is a word rendered *peculiar* in Deuteronomy. Like the other tokens, it can represent the individual who bears the king’s seal, who bears the authority. Its particular value, however, is as a time-binder. The seal secures the right of a person to the possession of something from which he or she may be separated by space and time; it guarantees that he shall not be deprived of his claim on an object by long or distant separation. The mark on the seal is the same as that which he carries with him. And when the two are compared, his claim is established, but only if neither of the tokens has been altered. This is the control anciently exercised by tally-sticks, such as the Stick of Joseph and the Stick of Judah.

255 L. T. Johnson, *Religious Experience*, p. 78 and p. 78 n. 44.

256 Alma 5:14.

257 2 Corinthians 3:3, 18. The contrast between the writing on tables of stone and the writing on the fleshy tables of the heart of the disciples in v. 3 draws on imagery from Ezekiel 36:26-27 and Jeremiah 31:33 (S. S. Lee, *Jesus' Transfiguration*, p. 59):

The new heart and Spirit in Ezekiel 36 are the vehicles of God's inwardly established commandments and the New Covenant in Jeremiah 31 is identified with those commandments inscribed in human hearts. In this association, the stone with the extraordinary value of endurance appears as a condition of a hardened heart. According to Jeremiah, the New Covenant with new heart and Spirit has to come about because of Israel's breaking of the Mosaic Law, the Old Covenant, due to their stubborn hearts. Here, the stone tablets clearly refer to the tablets of the Law which Moses received at Mount Sinai.

According to Lee, the believer's transformation in v. 18 (*ibid.*, p. 69):

... results from gazing upon the glory of the risen Christ with an unveiled face [i.e., as opposed to their requiring, in their unrighteousness, a veil to cover the face of the glorified Moses], a risen Christ who is now the Lord in Paul's Gospel.

For more the themes of transformation into God's image and the veiling of the face, including a discussion of the rationale for the veiling of women's faces in temple prayer by early Christians, see J. M. Bradshaw, *Moses Temple Themes* (2014), pp. 189-192.

258 1 Kings 18:22.

259 N. Wray, Wesley, p. 182.

260 With permission from Athalie Wesley. In *ibid.*, p. 183.

261 With permission of Ann M. Madsen and *The Deseret News*. From <http://www.deseretnews.com/article/705307069/Former-BYU-professor-Truman-Madsen-dies.html> (accessed February 8, 2012).

262 T. G. Madsen, *Elijah and the Turning*, p. 372. With permission of Ann M. Madsen. See also S. R. Covey *et al.*, *Marriage*, pp. 63-65; J. E. Faust, *Father*, p. 37.

263 T. G. Madsen, *Elijah and the Turning*, pp. 374-375. With permission of Ann M. Madsen.

264 Elder B. H. Roberts wrote (B. H. Roberts, *What Is Man*, pp. 235-236):

I believe that character primarily is based upon the nature of the spirit, the extent of its development, the amount of growth it had before it tabernacled

in the flesh; and that parentage, instead of creating character, can only modify it. Hence, you sometimes see this strange thing, that in spite of vicious parentage, in spite of unfavorable environment, you see a character rising to its own native heights of nobility and grandeur, purely because the spirit before it came here had stamped upon it God's own nobility, and no amount of influence coming from vicious parentage or from unfavorable environment could altogether crush out the native nobility of that spirit; but it sprung upward, took its place in the earth, and became a benefactor to the children of men.

265 C. Broderick, Dare, pp. 120, 119. Photograph used with permission. From <http://www.usc.edu/uscnews/stories/img/CHRON2910p1.jpg> (accessed February 8, 2012).

266 See Obadiah 1:21. See also D&C 76:66; 84:2, 32; 133:18.

267 O. Hyde, Diagram, p. 23. See also D&C 76:56-59. Cf. J. Smith, Jr., Teachings, 27 August 1843, p. 322: "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam." See also J. F. Smith, Jr., Way 1945, p. 208.

268 G. M. Leonard, Nauvoo, pp. 260-261; J. Smith, Jr., Record, 28 September 1843, p. 416. See also R. K. Esplin, Succession, pp. 314-315; J. Smith, Jr., Words, 27 August 1843, pp. 244-247, 303-307 nn.; W. W. Phelps, cited in S. M. Brown, Paracletes, pp. 80-81.

269 J. J. Tissot, Old Testament, 1:47. The Jewish Museum, No. 52-94. In the public domain. See Genesis 14:18-20.

270 Genesis 14:18. See also Hebrews 7:1-10, Alma 13:15-19, and JST Genesis 14:25-40.

271 D&C 84:14.

272 Psalm 110:4; Hebrews 5:6-10, 6:20, 7:1-28, and Alma 13:1-19. See also clarifications given in JST Hebrews 7:3, 19-21, 25-26.

273 See D&C 107:2-4.

274 B. R. McConkie, New Witness, p. 315.

275 D&C 124:28.

276 Cf. D&C 124:39.

277 J. Smith, Jr., Teachings, 11 June 1843, p. 308.

278 With permission from Val Brinkerhoff. From M. B. Brown, Joseph Smith, p. 57.

279 B. Young, 6 August 1843, in J. Smith, Jr., Documentary History, 5:527.

280 R. K. Esplin, Succession, p. 315. See also G. M. Leonard, Nauvoo, pp. 260-261.

281 *Heber C. Kimball Journal*, kept by William Clayton, 26 December 1845, Church Archives, emphasis and brackets added, cited in J. Smith, Jr., Words, p. 304 n. 21. For descriptions of events surrounding the introduction of this ordinance, see R. L. Bushman, *Rough Stone*, pp. 490-499; L. W. Cook, *Revelations*, pp. 293-294, 347-349 nn. 4-11; A. F. Ehat, *Ordinances.*, pp. 76-97; J. Smith, Jr., Words, pp. 303-307 nn. 21, 22, 29, 30, 38.

282 J. Smith, Jr., Documentary History, 6 August 1843, 5:527.

283 With permission. From C. H. Kraeling *et al.*, *Synagogue*, plate LXVI.

284 1 Peter 2:9.

285 See, e.g., J. M. Bradshaw *et al.*, Investiture Panel; D. J. Larsen, Two high priesthoods? Evidence for non-Levitical priesthood in ancient Israel; M. B. Brown, Israelite Temple.

286 N. Wyatt, *Degrees*, p. 192.

287 N. Wyatt, *Hollow Crown*, p. 32. Postgate further explains (J. N. Postgate, *Early Mesopotamia*, pp. 266-267):

A ruler's claim to divinity can be expressed in three ways: his name may be preceded by the cuneiform sign for god, in the same way as other deities' names are, his headdress may be represented with horns, the mark of a god in the iconography, and in a variety of ways evidence may be seen that he was worshipped by the population in a cult of his own.... Another, attractive, hypothesis is that any rulers who were offspring of a sacred marriage could legitimately claim both divine and royal parentage. Gudea, for instance, says that he had no mother and no father and was the son of the goddess of Lagas, Garumdug; however, elsewhere he also states that he is the son of Ninsun, of Bau and of Nanse, which makes it hard to be sure of the implications of such statements. He, however, did not lay claim to divinity.

The seeming contradiction in Gudea's claimed parentage can be explained by JST Hebrews 7:3 ("which order was without father, without mother, without descent, having neither beginning of days, nor end of life"), where the parallel sense is that although Melchizedek certainly had been born to earthly parents, he later had been reborn as a "Son of God" through priesthood ordinances.

288 Some well-known studies relating to this long research tradition include E. O. James, *Initiatory*; S. H. Hooke, *Myth, Ritual, and Kingship*; A. R. Johnson, *Sacral Kingship*; A. M. Hocart, *Kingship*; H. P. L'Orange, *Cosmic Kingship*; G. Widengren, *King and Tree of Life*; G. Widengren, *King and Covenant*; J. H. Eaton, *Kingship*; S. Mowinckel, *Psalms*. Wyatt insightfully critiques some of the earlier literature and emphasizes the continuity of divine kingship traditions throughout the ancient Near East (*N. Wyatt, Myths of Power*; *N. Wyatt, There's Such Divinity*). Baker and Ricks have studied temple and coronation themes in the Psalms from an LDS perspective (L. L. Baker *et al.*, *Who Shall Ascend*). See other studies by Ricks for overviews of coronation themes in the Book of Mormon (S. D. Ricks, *Coronation*; S. D. Ricks, *Kingship*).

289 Translation in J. H. Eaton, *Psalms Commentary*, p. 384.

290 *Ibid.*, pp. 384-385. See also discussion of these verses by Margaret Barker, cited in J. M. Bradshaw, *God's Image 1*, pp. 759-760 Endnote E-229.

291 Cf. Psalm 2:7, 1 Chronicles 17:13.

292 Commenting further on this royal priesthood, Eaton writes (J. H. Eaton, *Psalms Commentary*, p. 385):

He will be priest-king, the supreme figure for whom all the other personnel of the temple were only assistants. It was a role of the highest significance in the ancient societies, treasured by the great kings of Egypt and Mesopotamia under their respective deities. There are indications in the historical sources that the role was indeed held by David and his successors, though opposed and obscured in the records by priestly clans after the end of the monarchy. The oracle gives a special aspect to the priesthood by linking it to the pre-Israelite king of Jerusalem, Melchizedek. David's dynasty are here recognized as heirs of Melchizedek, who was remembered in tradition as priest and king of *El Elyon*, God Most High, Creator of heaven and earth (Genesis 14:18f.). As Israel's God took the title of the Creator as worshipped in old Jerusalem (*El Elyon*), so David took over the city-kingdom and royal priesthood of the old dynasty.

293 L. L. Baker *et al.*, *Who Shall Ascend*, p. 353; cf., e.g., 1 Samuel 10:1, 15:17, 16:23; 2 Samuel 2:4, 5:3; 1 Kings 1:39; 1 Chronicles 29:22 and additional discussion on pp. 354-358. Compare J. M. Bradshaw, *God's Image 1*, pp. 519-523.

294 With permission. From C. H. Kraeling *et al.*, *Synagogue*, plate LXXI.

295 See C. H. T. Fletcher-Louis, *Glory*, pp. 56, 212-13, 476. See also C. H. T. Fletcher-Louis, *Religious Experience*, pp. 132-133; J. M. Bradshaw, *God's Image 1*,

pp. 663-675. Regarding the possibility of such forms of worship at Dura Europos, see J. M. Bradshaw, *Ezekiel Mural*.

296 Exodus 19:6. Explains Kugel (J. L. Kugel, *How to Read*, p. 242):

To understand the second half of this promise [i.e., Exodus 19:6], it is essential to know that throughout the ancient Near East, the priests of any given people were the ones who were uniquely privileged to be in touch with their gods. The priests' job consisted of caring for the god's house (that is, his temple), offering sacrifices in front of his image, and in general serving him in the place where he was deemed to reside. By saying that Israel would become a *kingdom of priests*, God seemed to be bypassing this common arrangement. He was saying, in effect: You will *all* be My intimates—just keep the simple rules that make up My covenant with you.

297 Genesis 1:26-27.

298 Sarna's full explanation reads as follows (N. M. Sarna, *Genesis*, p. 12. See also R. E. Friedman, *Commentary*, p. 30; N. M. Sarna, *Mists*, p. 51):

The words used here to convey these ideas can be better understood in the light of a phenomenon registered in both Mesopotamia and Egypt where the ruling monarch is described as "the image" or "the likeness" of a god... Without doubt, the terminology employed in Genesis 1:26 is derived from regal vocabulary, which serves to elevate the king above the ordinary run of men. In the Bible this idea has become democratized. All human beings are created "in the image of God"; each person bears the stamp of royalty.

Hendel sees this as an explicit deprecation of Mesopotamian theology (R. S. Hendel, *Genesis 1-11 and Its Mesopotamian Problem*, p. 27):

In Genesis 1 all humans are created in the "image of God," and as such have the authority and duty to rule the world. As commentators have noted, this move effects a democratization of Mesopotamian royal ideology, raising humans as a whole to the status previously reserved for the king.

299 Revelation 2:7, 10-11, 17, 26-28; 3:5, 12, 20-21.

300 G. M. Leonard, *Nauvoo*, pp. 260-261, emphasis added.

301 J. Smith, Jr., *Words*, 27 August 1843, p. 245.

302 J. Smith, Jr., *Teachings*, 14 May 1843, pp. 298-299.

303 Elder Bruce R. McConkie writes (B. R. McConkie, *NT Commentary*, 3:326):

To be called is to be a member of the Church and kingdom of God on earth; it is to be numbered with the saints; it is to accept the Gospel and receive the everlasting covenant; ... it is to be on the path leading to eternal life, and to

have the hope of eternal glory; it is to have a conditional promise of eternal life; it is to be an inheritor of all the blessings of the Gospel, provided there is continued obedience to the laws and ordinances thereof.

The “calling” of men also includes ordination to the priesthood (see, e.g., D&C 84:33: “For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling...”).

304 See 2 Peter 1:10; D&C 53:1. In the broadest sense of the word, one can speak of election in an anticipatory context (e.g., the election of Israel) or, alternatively, as the personal assurance from the Holy Ghost that the current course of one’s life is acceptable to God (see, e.g., L. E. Dahl *et al.*, Lectures, 6:2, p. 91). Such preliminary assurance, however, can only be “made sure” through the direct affirmation of the Father Himself.

305 2 Peter 1:19; D&C 131:5. See J. Smith, Jr., Teachings, 21 May 1843, pp. 304-306.

306 D&C 131:5.

307 Referring to the ancient apostles who witnessed the events of the Transfiguration, the Prophet Joseph Smith taught (J. Smith, Jr., Teachings, 14 May 1843, p. 298):

Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God.

On another occasion, Joseph Smith explained (J. Smith, Jr., Words, 21 May 1843, p. 208):

It is one thing to receive knowledge by the voice of God (“This is my beloved Son,” etc.), and another to know that you yourself will be saved. To have a positive promise of your own salvation is making your calling and election sure, i.e., the voice of Jesus saying, “My beloved, thou shalt have eternal life.” Brethren, never cease struggling until you get this evidence. Take heed both before and after obtaining this more sure word of prophecy.

Another account of the discourse gives the following (*ibid.*, 21 May 1843, p. 209):

... how to make our calling and election sure? Answer: It is to obtain a promise from God for myself that I shall have eternal life. That is the more sure word of prophecy. Peter was writing to those of like precious faith with them the Apostles.

Though many individuals in modern times have been personally visited by Jesus Christ or have seen Him in vision, Joseph Fielding Smith, Jr., as a member of the Quorum of the Twelve, did not find it necessary to believe that even all of the apostles had received such a “personal” witness (J. F. Smith, Jr., *Doctrines*, 3:153-154):

It is questionable if all of the apostles in the former dispensation were “personal” witnesses of the resurrection of Jesus Christ, if by that is meant that he appeared to them after His resurrection. This is certainly true of the original eleven (Luke 24:36-53; Acts 1:1-14; 1 Corinthians 15:5-7). Paul saw in vision (Acts 9:1-9, 22:6-16), but we have evidence that the Council of the Apostles was maintained for some time after the death of some of the original Twelve (Acts 1:15-26; Ephesians 4:11-16; Romans 16:7; 1 Corinthians 12:28-29; Galatians 1:19). Whether these ever had a visitation from the Savior the records do not state.

Every member of the Council of the Twelve Apostles should have, and I feel sure have had, the *knowledge of the resurrection of Jesus Christ*. This does not have to come by *direct visitation* of the Savior, but it does come from the testimony of the Holy Ghost. Let me call your attention to the statement of the Savior in Matthew 12:31-32. *The testimony of the Holy Ghost is the strongest testimony that can be given. It is better than a personal visit.* It is for this reason that the Savior said that all manner of sin and blasphemy against the Holy Ghost could *not* be forgiven.

308 J. Smith, Jr., *Teachings*, 27 June 1839, p. 150. Moroni also affirms that “ye receive no witness” — meaning the sure witness that came when Christ personally “showed himself unto our fathers” (Ether 12:7)—“until after the trial of your faith” (Ether 12:6; cf. 1 Peter 3:7). “And there were many whose faith was so exceedingly strong ... who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld [previously] with an eye of faith, and they were glad” (Ether 12:19. See also vv. 20-21).

Through the determination to serve God “at all hazards” in similitude of the Son of God, and being filled with a “perfect brightness of hope” (2 Nephi 31:20; cf. Ether 12:32: “a more excellent hope”) through charity, the “pure love of Christ” (Moroni 7:47; cf. D&C 121:45), the followers of Christ are prepared to have their election made sure and they are eventually sealed up to eternal life and exaltation. “There are many called, but few are chosen” (D&C 121:34; cf. Matthew 20:16, 22:14; D&C 95:5-6) in this ultimate sense of the word. “And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men” (D&C 121:34-35). Their “bowels are not filled with

charity” (D&C 121:45) which is, as Hugh Nibley affirms, the “essence of the law of consecration” (H. W. Nibley, Foundation, p. 172).

Nibley similarly affirmed that full obedience to the law of consecration, the ultimate test of charity, is “the consummation of the laws of obedience and sacrifice, is the threshold of the celestial kingdom, the last and hardest requirement made of men in this life” (ibid., p. 168) and “can only be faced against sore temptation” (H. W. Nibley, Sacred, p. 34).

309 See J. Smith, Jr., Teachings, 27 June 1839, p. 150. More will be said about this topic below, in the section on the oath and covenant of the priesthood. For extensive discussions of this and related topics, see B. R. McConkie, NT Commentary, 3:325-350; B. R. McConkie, Promised Messiah, pp. 570-595.

310 Genesis 14:17-24 and JST Genesis 14:25-40.

311 See Ehat and Cook in J. Smith, Jr., Words, p. 305 n. 29. After emphasizing Abraham’s status as a “friend” of God after demonstrating his willingness to sacrifice Isaac, E. Douglas Clark summarizes scriptures and teachings of Joseph Smith confirming Abraham’s “election sure” which occurred at that time (E. D. Clark, Blessings, pp. 217-218):

[W]hen God announced the blessings, it was not just by promise but by oath, as emphasized by the letter to the Hebrews: “When God made promise to Abraham, because he could swear by no greater, he swore by Himself.... And so, after [Abraham] had patiently endured, he obtained the promise” (Hebrews 6:13, 15). So what did it mean for the Almighty to swear by Himself? God was really saying, according to the Midrash, “Even as I live and endure for ever and to all eternity, so will My oath endure for ever and to all eternity” (citing Kasher, *Encyclopedia of Biblical Interpretation*, 3:160). It was the unconditional promise of eternal life, his calling and election made sure, which, says Joseph Smith, comes to a man after “the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards” (J. Smith, Jr., Teachings, 27 June 1839, p. 150). Accordingly, explained Joseph Smith, it was “the power of an endless life... which; Abraham obtained by the offering of his son Isaac” (J. Smith, Jr., Words, 27 August 1843, p. 245), an event that “shows that if a man would attain to the keys of the kingdom of an endless life, he must sacrifice all things” (J. Smith, Jr., Teachings, 27 August 1843, p. 322).

The rabbis stated that at the beginning of the great trial, when God had first called Abraham’s name and he had answered “Here am I,” the real meaning was “Here am I—ready for priesthood, ready for kingship, and he attained priesthood and kingship” (H. Freedman *et al.*, Midrash, Vayera 55:6, 1:486).

Similarly, Joseph Smith stated that by the “oath of God unto our Father Abraham,” his children were “secured [to him] by the seal wherewith [Abraham had] been sealed” (J. Smith, Jr., Words, 13 August 1843, p. 241). In the greatest irony of Abraham’s life, only by binding Isaac for the sacrifice had Abraham bound him to himself in the eternal bonds of priesthood sealing.

312 2 Peter 1:19.

313 D&C 131:6. Truman G. Madsen concurs with the interpretation of D&C 131:6 given here, asserting that this passage “refers to a specific kind of ignorance. The preceding verse is talking about sealing, about coming to know by revelation through the power of the Holy Priesthood not only that Jesus is the Christ, but also that a relationship has been forged between you and Jesus Christ” (T. G. Madsen, *Temple and Mysteries*, p. 34). See also B. M. Hauglid, *Calling and Election*, p. 222.

314 D&C 121:34. Cf. D&C 95:5: “There are many who have been ordained among you, whom I have called but few of them are chosen.”

315 Photograph IMG2175, 26 April 2009. Copyright Stephen T. Whitlock and Jeffrey M. Bradshaw, with special thanks to Carole Menzies and Jennifer Griffiths of the Taylor Bodleian Slavonic and Modern Greek Library. From P. P. Novickij (Novitskii), *Otkrovenie Avraama*. For more on this image and the *Apocalypse of Abraham* that it illustrates, see J. M. Bradshaw, *God's Image 1*, pp. 38, 694-696; J. M. Bradshaw, *Moses Temple Themes* (2014), pp. 23-50.

316 D&C 84:39.

317 B. R. McConkie, *New Witness*, p. 313.

318 D&C 88:3-5; 93:21-22; J. Smith, Jr., *Teachings*, 27 June 1839, p. 151.

319 Cf. 2 Sam 7:14: “I will be his father, and he shall be my son”; Psalm 2:7: “the Lord hath said unto me, Thou art my Son; this day have I begotten thee”; Psalm 89:3-4: “I have sworn... Thy seed will I establish for ever, and build up thy throne to all generations”; Psalm 89:19-20: “I have exalted one... with my holy oil have I anointed him”; Psalm 89:26-29: “He shall cry out to me, Thou art my father, my God... I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven”; Psalm 89:34-37: “My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven”; Psalm 132:11-12: “The Lord hath sworn in truth... Of the fruit of thy body will I set

upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore”; Psalm 110:4: “The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek” (cf. Hebrews 6:17-20; 7:20-28); Matthew 25:21: “Enter thou into the joy of thy Lord”; Revelation 4:1: “Come up, hither”; 2 Nephi 31:20: “thus saith the Father: Ye shall have eternal life”; Enos 1:27: “he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father”; Mosiah 26:20: “I covenant with thee that thou shalt have eternal life”; D&C 88:3-4: “This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom”; D&C 132:49: “I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham, your father”; Moses 6:68 (cf. E. T. Benson, *What I Hope*, p. 8): “thou art one in me, a son of God; and thus may all become my sons”; Hymns (1985), Hymns (1985), #81: “Thus saith our God: ‘Ye have eternal life!’”; *ibid.*, #134: “His voice is heard: ‘Ye shall obtain.’”

320 Commenting on the oath that is found in Psalm 110:4, President Joseph Fielding Smith said (J. F. Smith, Jr., *Oath*, p. 92. Copyright Intellectual Reserve, Inc. Used by permission):

To swear with an oath is the most solemn and binding form of speech known to the human tongue; and it was this type of language that the Father chose to have used in the great Messianic prophecy about Christ and the priesthood. Of him it says: “The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.” (Psalm 110:4.)

In explaining this Messianic prophecy, Paul says that Jesus had “an unchangeable priesthood,” and that through it came “the power of an endless life” (see Hebrews 7:24, 16). Joseph Smith said that “all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually,” that is, if they are faithful and true.

And so Christ is the great prototype where priesthood is concerned, as he is with reference to baptism and all other things. And so, even as the Father swears with an oath that his Son shall inherit all things through the priesthood, so he swears with an oath that all of us who magnify our callings in that same priesthood shall receive all that the Father hath.

321 Hebrews 6:20. Cf. B. R. McConkie, *New Witness*, pp. 317-318.

322 In the translation of S. Sandmel *et al.*, *New English Bible*. See also Ether 12:4. Photograph of this figure is in the public domain. See http://upload.wikimedia.org/wikipedia/commons/thumb/a/ac/Reidersche_Tafel_c_400_AD.jpg/660px-Reidersche_Tafel_c_400_AD.jpg Original is in the

Bayerisches Nationalmuseum München. For more information on this image, see J. M. Bradshaw, *God's Image* 1, p. 473.

323 D&C 84:33-48. See also M. G. Romney, *Oath*, p. 17.

324 K. L. Barney, *NT Footnotes*, 3:82 n. d. See also M. G. Romney, *Oath*, p. 17.

325 John 14:3. See also Hebrews 4:14; H. W. Attridge *et al.*, *Hebrews*, pp. 118-119.

326 M. Barker, *Risen*, pp. 42-43. See also Gregory Nazianzen, *Oration* 39, 16, p. 358; Origen, *Luke*, *Homily* 24 on Luke 3:15-16, p. 103; 1 Corinthians 3:13.

327 H. W. Attridge *et al.*, *Hebrews*, p. 184; cf. pp. 185, 222-224. See also L. T. Johnson, *Hebrews*, pp. 172-173.

Comparing the symbol of the anchor to an image in Virgil, Witherington concludes that he was “thinking no doubt of an iron anchor with two wings rather than an ancient stone anchor” (B. Witherington, III, *Letters*, p. 225). The shape of the anchor recalls both the covenant and the oath by which the former is “made sure” (2 Peter 1:10).

The symbol of the anchor evokes the tradition of pounding nails into the Western Wall of the Jerusalem Temple. Rona writes: “Older texts reveal a now forgotten custom of the ‘sure nails.’ This was the practice of bringing one’s sins, grief, or the tragedies of life to the remains of the temple wall and ‘nailing’ them in a sure place. The nails are a reminder of Isaiah’s prophecy [22:23-25] that man’s burden will be removed when the nail in the sure place is taken down” (D. Rona, *Revealed*, p. 194). Christian use of anchor imagery goes back to “the first century cemetery of St. Domitilla, the second and third century epitaphs of the catacombs” (*Christian Symbols*, *Christian Symbols*). Although the anchor is frequently depicted in connection with a figure representing the Hope afforded by Jesus Christ, it is, from the perspective of those who aspire to a place in God’s presence, an even more appropriate companion to the crowning blessings associated with the requirement of Charity, as shown in a stained glass panel by Ward and Hughes from the cathedral in Lichfield, England J. M. Bradshaw, *God's Image* 1, Figure 6-13, p. 472). In 2 Nephi 31:20, Nephi associates this “love of God and of all men” with the ultimate attainment of both a “perfect brightness of hope” and the sure promise of the Father (“Ye shall have eternal life”).

328 D. M. Moffitt, *Atonement*, pp. 300-301.

329 See John 1:12; D&C 11:28-30; 39:4; 42:52.

330 This phrase, applied by Moffit to Jesus Christ and His followers, originated with the Jews in Qumran. See, e.g., G. Vermes, *Complete, Rule of the Community* (1QS), 4:22-26, p. 103. For a more detailed study of the meaning of this concept in

the context of the theology of the Qumran Community and of early Christians, see C. H. T. Fletcher-Louis, *Glory*.

331 D. M. Moffitt, *Atonement*, p. 301. Wherefore,” says Moroni, “whoso believeth in God might with surety *hope* for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God” (Ether 12:4, emphasis added). Note that these ordinances provide only a “hope for a better world,” and not yet the actual entrance into it.

332 J. Smith, Jr., *Teachings*, 14 May 1843, pp. 298-299. The only other allusion to this scripture made by Joseph Smith is the following, made in a letter to his uncle Silas on 26 September 1833 (J. Smith, Jr., *Writings* 2002, p. 323, spelling and punctuation modernized, emphasis added):

Paul said to his Hebrew brethren that God being more abundantly willing to show unto the heirs of his promises the immutability of his council “confirmed it by an oath.” He also exhorts them who through faith and patience inherit the promises.

“Notwithstanding we (said Paul) have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil.” Yet he was careful to press upon them the necessity of continuing on until they as well as those who inherited the promises might have the assurance of their salvation confirmed to them by an oath from the mouth of Him who could not lie, for that seemed to be the example anciently and Paul holds it out to his brethren as an object attainable in his day. And why not? I admit that, by reading the scriptures of truth, saints in the days of Paul could learn beyond the power of contradiction that Abraham, Isaac, and Jacob had the promise of eternal life confirmed to them by an oath of the Lord, but that promise or oath was no assurance to them of *their* salvation. But they could, by walking in the footsteps and continuing in the faith of their fathers, obtain for themselves an oath for confirmation that they were meet to be partakers of the inheritance with the saints in light.

333 2 Peter 1:1-21.

334 2 Peter 1:10.

335 2 Peter 1:19.

336 2 Peter 1:10 and J. Smith, Jr., *Words*, 21 May 1843, p. 209.

337 J. Smith, Jr., *Teachings*, 27 June 1839, p. 149.

338 Ibid., 27 June 1839, p. 149, emphasis added. On a later occasion, Joseph Smith was more explicit in his answer. He asked (J. Smith, Jr., Words, 21 May 1843, p. 209): "... how to make our calling and election sure? Answer: It is to obtain a promise from God for myself that I shall have eternal life. That is the more sure word of prophecy." In another account of the same discourse, the Prophet was reported to have said (ibid., 21 May 1843, p. 208):

To have a positive promise of your own salvation is making your calling and election sure, i.e., the voice of Jesus saying, "My beloved, thou shalt have eternal life." Brethren, never cease struggling until you get this evidence. Take heed both before and after obtaining this more sure word of prophecy.

Joseph Smith seemed to have had a clear understanding of this doctrine as early as 1833, when he wrote that those "who inherited the promises might have the assurance of their salvation confirmed to them by an oath from the mouth of Him who could not lie" just as "Abraham, Isaac, and Jacob had the promise of eternal life confirmed to them by an oath of the Lord" (J. Smith, Jr., Writings 2002, p. 323, spelling and punctuation added).

Elder Bruce R. McConkie also specifically affirmed that this personal promise is proclaimed directly by divine voice in the presence of God (e.g., B. R. McConkie, Ten Blessings, p. 34).

339 E.g., D. Q. Cannon *et al.*, Far West, 25 October 1831, p. 20; D&C 68:12.

340 2 Peter 1:19; D&C 131:5. See J. Smith, Jr., Teachings, 21 May 1843, pp. 304-306.

341 J. Smith, Jr., Words, Before 8 August 1839 (3), p. 14, spelling and punctuation modernized, words in brackets added.

342 John 14:18.

343 J. Smith, Jr., Teachings, 27 June 1839, pp. 150-151, emphasis added.

344 See John 14:12-27.

345 H. C. Kimball, 6 October 1855, p. 124.

346 D&C 132:26 is sometimes interpreted to mean that the blessings of the marriage sealing ordinance are unconditional. However, it is clear in the context of D&C 88:3-4 that this verse is meant to apply, not to those who merely have been sealed in marriage, but rather to those whose calling and election has been made sure.

347 Ehat and Cook, in J. Smith, Jr., Words, p. 396 n. 52.

348 J. Smith, Jr., Teachings, 7 April 1844, p. 358.

349 The statement should be taken as meaning that Jesus' atonement will provide absolute assurance of a minimal form of salvation, namely, that all men, except those who sinned against the Holy Ghost, would be, in the words of Elder McConkie, "resurrected to [at least] a telestial glory, escaping the second, i.e., spiritual death" (B. R. McConkie, *Promised Messiah*, pp. 271-275; cf. D&C 76:43-44, J. F. Smith, *Gospel Doctrine*, p. 434; J. Smith, Jr., *Teachings*, 10 March 1844, p. 339).

350 See Hebrews 4:4-6. Cf. J. Smith, Jr., *Teachings*, 10 March 1844, pp. 338-339.

351 J. Smith, Jr., *Documentary History*, 13 August 1843, 4:531. Cf. J. Smith, Jr., *Teachings*, 13 August 1843, p. 321.

352 J. Smith, Jr., *Teachings*, 13 August 1843, p. 321.

353 Punctuation and grammar modernized. From *William Clayton's Journal*, 20 October 1843, cited in J. B. Allen, *No Toil*, p. 408.

354 J. Smith, Jr., *Words*, 13 August 1843, p. 241, emphasis and words in brackets added, spelling and punctuation modernized.

355 Cf. Ehat and Cook in *ibid.*, p. 300 n. 19.

356 Although citing the version of Joseph Smith's statement found in the *Documentary History* as well as another part of the Coray version, Millet unfortunately fails to cite the passage that contains this phrase in his thoughtful response to questions relating to the salvation of children of faithful parents (see R. L. Millet, *When a Child*, pp. 111-112). For an excellent summary addressing these questions, see M. B. Brown, *Plan*, pp. 245-250.

357 In J. Smith, Jr., *Words*, p. 300 n. 19.

358 *Articles of Faith* 1:2.

359 The following statement by Elder Orson F. Whitney (O. F. Whitney, *Discourse* (April 1929), p. 110) has been cited favorably by several General Authorities of the Church (see, e.g., Elder James E. Faust (J. E. Faust, *Greatest Challenge*, p. 35; J. E. Faust, *Dear*, p. 62); Elder Robert D. Hales (R. D. Hales, *Strengthening*; *ibid.*, p. 91); Elder Russell M. Nelson (R. M. Nelson, *Gateway*, pp. 53-54); Elder Boyd K. Packer (B. K. Packer, *Our Moral Environment*, p. 68; B. K. Packer, *Errand*, p. 290); Elder Richard H. Winkel (R. H. Winkel, *Temple*, p. 10)):

You parents of the wilful and the wayward! Don't give them up. Don't cast them off. They are not utterly lost. The Shepherd will find his sheep. They were his before they were yours—long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the

fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend.

The Prophet Joseph Smith declared—and he never taught more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.

President Brigham Young taught the following (B. Young, 29 April 1866, p. 215; B. Young, *Teachings* 1997, pp. 163-164; B. Young, *Discourses*, p. 208. Cited in J. F. Smith, Jr., *Doctrines*, 2:90-91; B. K. Packer, *Our Moral Environment*):

Let the father and mother, who are members of this Church and Kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children, if they conduct themselves towards them as they should, binding them to the Lord by their faith and prayers, I care not where those children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang.

Just prior to citing this statement by Brigham Young, Elder Joseph Fielding Smith, then an apostle, wrote (J. F. Smith, Jr., *Doctrines*, 2:90):

Those born under the covenant, throughout all eternity, are the children of their parents. Nothing except the unpardonable sin, or sin unto death, can break this tie. If children do not sin as John says (1 John 5:16-17), "unto death" the parents may still feel after them and eventually bring them back near to them again.

He also wrote (*ibid.*, 2:91):

Children born under the covenant, who drift away, are still the children of their parents; and the parents have a claim upon them; and if the children

have not sinned away all their rights, the parents may be able to bring them through repentance, into the celestial kingdom, but not to receive the exaltation.

Lorenzo Snow, then an apostle, made the following statement (L. Snow, Teachings 1984, p. 195; L. Snow, Preaching, pp. 364-365. For more on the idea of (at least minimal) salvation for all except the sons of perdition, see report of statement of Lorenzo Snow in R. Clawson, Ministry, 24 July 1900, p. 192; see also W. Woodruff, Discourses, 28 May 1894, p. 158; J. M. Bradshaw *et al.*, Mormonism's Satan, pp. 8-9):

If you succeed in passing through these trials and afflictions and receive a resurrection, you will, by the power of the Priesthood, work and labor, as the Son of God has, until you get all your sons and daughters in the path of exaltation and glory. This is just as sure as that the sun rose this morning over yonder mountains. Therefore, mourn not because all your sons and daughters do not follow in the path that you have marked out to them, or give heed to your counsels. Inasmuch as we succeed in securing eternal glory, and stand as saviors, and as kings and priests to our God, we will save our posterity. When Jesus went through that terrible torture on the cross, He saw what would be accomplished by it; He saw that His brethren and sisters—the sons and daughters of God—would be gathered in, with but few exceptions—those who committed the unpardonable sin. That sacrifice of the divine Being was effectual to destroy the powers of Satan. I believe that every man and woman who comes into this life and passes through it, that life will be a success in the end.

Although the statements above might be over-interpreted as promising universal salvation for wayward children of faithful parents, some General Authorities have been careful to qualify such views. For example, Joseph Fielding Smith, then an apostle, wrote that although (J. F. Smith, Jr., Doctrines, 2:91, italics in original):

... children born under the covenant belong to their parents in eternity, ... that does not mean that they, because of that birthright, will inherit celestial glory. The faith and faithfulness of fathers and mothers will not save disobedient children.

Salvation is an individual matter, and if a person who has been born under the covenant rebels and denies the Lord, he will lose the blessings of exaltation. Every soul will be judged according to his works and the wicked cannot inherit eternal life. We cannot force salvation upon those who do not want it. Even our Father's children had their agency before this life, and one-third of them rebelled.

... [If] the children have not sinned away all their rights, the parents *may* be able to bring them *through repentance*, into the celestial kingdom, but *not* to receive the exaltation. Of course, if children sin too grievously, they will have to enter the *telestial* kingdom, or they may even become sons of perdition.

To faithful parents of disobedient children, Elder Smith also wrote (*ibid.*, 2:75, italics in original):

If [such children] refuse to receive this ordinance [of eternal marriage] and other blessings of the house of God, then shall they be cut off from these higher blessings. *They shall wear no crown; they shall have no rule and sway no scepter; they shall be denied the fulness of knowledge and power*, and like the prodigal son, they *may* return again to their Father's house, but it will be as *servants*, not to inherit as *sons*.

On this subject, Elder James E. Faust wrote (J. E. Faust, *Dear*, p. 62. Copyright Intellectual Reserve, Inc. Used by permission):

Mercy will not rob justice, and the sealing power of faithful parents will only claim wayward children upon the condition of their repentance and Christ's Atonement. Repentant wayward children will enjoy salvation and all the blessings that go with it, but exaltation is much more. It must be fully earned. The question as to who will be exalted must be left to the Lord in His mercy.

See also the statements of C. W. Penrose, *Conference Report*, October 1914, p. 42 and S. W. Kimball, *Teachings* 1982, p. 335, both cited in M. B. Brown, *Plan*, p. 248.

360 Image of the transfiguration is in the public domain. See Wikipedia Commons on 31 December 2011 (<http://upload.wikimedia.org/wikipedia/commons/e/e2/Preobrazhenie.jpeg>). In the State Tretyakov Gallery in Moscow.

361 D&C 21:5.

362 B. K. Packer, *Follow*. See also D&C 1:38.

363 M. J. Ballard, *Three Degrees* 1922, p. 19.

364 D. Packard *et al.*, *Feasting*, p. 49. See Luke 15:31.

365 J. Smith, Jr., *Words*, 10 March 1844, p. 336. See Matthew 28:18; Revelation 17:14, 19:16. In his otherwise excellent summary of the Prophet's teachings, Hauglid mistakenly identifies the "spirit of Messiah" as the divine promise of election rather than as its eventual fulfillment, when those who have been made kings and priests actually receive their thrones (see B. M. Hauglid, *Calling and Election*, p. 214). The distinction is made more clear in the account of Joseph

Smith's discourse in *Words* cited here than in the version in *Teachings* that Hauglid references.

366 With permission. Thanks to the Biblical Archaeology Society. See W. G. Dever, *Temple Built for Two* for more about the discovery of this model temple from Moab. The dual throne (*synthronos*) illustrates how the king might be able to share the throne of the god at his right hand. David Larsen further explains (D. J. Larsen, *Jesus, Yahweh, Temple 2*):

It is Dever's opinion that the dual throne represented the joint rule of Yahweh and Asherah, God and Goddess, from the Temple. Although there is significant evidence for Asherah as an ancient Hebrew goddess, Dr. [William] Hamblin did not agree that the dual throne was necessarily occupied by the divine Father and Mother. He notes that there are other possible combinations, including father (or mother) and son (or king or perhaps high priest as son).

Larsen also notes Joseph Smith's description of his vision of the heavenly throne, where he saw "the blazing throne of God, whereon was seated the Father and the Son" (D&C 137:3).

367 Cf. W. J. Hamblin, *Temple Motifs*, p. 459; H. W. Nibley, *Apocryphal*, p. 310. See also C. Schmidt, *Pistis*, 3:135, pp. 701-705; G. R. S. Mead, *Pistis*, 4:135, pp. 293-294.

368 M. A. Knibb, *Isaiah*, 9:6-18, p. 170.

369 With permission from the Kunsthistorisches Museum, Vienna.

370 1 Corinthians 2:9.

371 See Abraham 3:26.

372 D&C 38:32.

373 In the public domain. Detail from *Mount Sinai and the Tabernacle*, in the *Tours Pentateuch*, also known as the *Ashburnham Pentateuch*. See <http://upload.wikimedia.org/wikipedia/commons/3/32/AshburnPenatuchtFolio076rMosesReceivingLaw.jpg> (accessed August 4, 2008). Bibliothèque Nationale, nouv. acq. lat., no. 2334, folio 76 recto.

374 Elder Bruce R. McConkie taught (B. R. McConkie, *NT Commentary*, 3:337):

[The Second Comforter] is the privilege of those who have had their calling and election made sure, meaning those who are sealed up unto eternal life, meaning those who are "sealed with that holy Spirit of promise" (Ephesians 1:13)...

375 J. Smith, Jr., Teachings, 27 June 1839, p. 151. See also D&C 88:3-5, 68; J. Smith, Jr., Words, Before 8 August 1839 (3), pp. 13-15.

376 Revelation 3:20.

377 James Tissot (French, 1836-1902). *The Last Sermon of Our Lord, 1886-1894*. Image: 9 1/4 x 11 9/16 in. (23.5 x 29.4 cm). Brooklyn Museum, Purchased by public subscription, 00.159.225. In J. F. Dolkart, James Tissot, p. 209. With permission.

378 John 15:13-15.

379 Following a reading of the parable of the vine and its branches (John 15:1-6), Joseph Smith reaffirmed this idea: "If we keep the commandments of God, we should bring forth fruit and be the friends of God, and know what our Lord did" (J. Smith, Jr., Teachings, 19 December 1841, p. 194).

380 W. E. Vine, Dictionary, p. 694.

381 James Tissot (French, 1836-1902). *Meal of Our Lord and the Apostles, 1886-1894*. Image: 5 15/16 x 9 5/16 in. (15.1 x 23.7 cm). Brooklyn Museum, Purchased by public subscription, 00.159.346. In J. F. Dolkart, James Tissot, p. 282. With permission.

382 S. Sandmel *et al.*, New English Bible, John 21:15-17, p. 137. Harvey notes that "Peter's threefold profession of love for Jesus may be intended to balance his threefold denial" (A. E. Harvey, Companion 1970, p. 393).

Some have expressed the opinion that the word *agape*, used by Christ, represents a higher form of love than the word *philo*, used by Peter. Others downplay the significance of the distinction between these two terms for love used in this passage—see, e.g., T. W. Mackay, Resurrected Lord, pp. 464-467 and H. N. Ridderbos, John, pp. 665-666. However, the dialogue taken from John's account of the Last Supper is a second witness of how Jesus used the term *philo* in a specific way to describe the intimate relationship that He enjoyed with his disciples as friends. His careful use of language parallels the way He called out His the special use of the common term *shalom* earlier in the same discourse (John 14:27).

It is interesting to note that in verses 15-17 two different verbs are also used for feed/tend, two or three nouns for sheep/lambs, and two verbs for know. Elder Robert D. Hales has written: "Feeding the lambs could well be missionary labors working with newly baptized members, who must be nurtured and given caring warmth and fellowship in the family of Saints. Feeding the sheep could well refer to the mature members of the Church, some active and some less active, who

need to be cared for and brought back to the flock” (R. D. Hales, *Converted*, p. 83. Copyright Intellectual Reserve, Inc. Used by permission).

383 “In this use of Peter’s original name [Simon] some scholars see Jesus taking a certain distance from Peter. It seems that Jesus wants to make Peter feel that, before going further with him, he must first make a fresh beginning with him.” “‘Jesus is treating him less familiarly and thus challenging his friendship’ (Brown, *Comm. II*, p. 1102)” (H. N. Ridderbos, *John*, p. 665). Does the Savior add the surname “son of Jonas [Jonah]” to the form of address to Peter as a subtle reminder of how he had temporarily abandoned his mission to again go fishing, just as Jonah had at first forsaken his mission to the Ninevites and taken to sea?

384 Meaning, I think, “more than the other disciples.” “The words... ‘more than these’ might refer to the way in which Peter has until now taken the lead in comparison to the other disciples, to Peter’s earlier statement that he was willing to give Jesus his all (13:37; Mark 14:29), and to what Peter will experience in the future (vss. 18, 19). In any case, thus formulated, this question is designed to let Peter know that loving and following Jesus can have more implications for him than he perhaps has thought and practiced in the past (cf. vs. 18a)” (*ibid.*, p. 665).

385 “Peter’s affirmative answer is without hesitation and appeals to Jesus’ knowledge of him. The appeal does not have the sense of ‘Why ask me? You know me, don’t you?’ Jesus’ knowledge is, rather, the last thing on which Peter can base an appeal before Jesus. His own actions have witnessed against him, and ‘more than these’ seems to mock him more than justify him. All that is left to Peter is, ‘You know that I love you,’ an appeal to Jesus’ knowledge of him as one of his own (10:14; cf. Luke 22:32)” (*ibid.*, p. 665).

386 Commenting to the sisters of the Nauvoo Relief Society on Luke 22 and John 21, Joseph Smith said (J. Smith, Jr., *Teachings*, 9 June 1842, p. 241):

How mild the Savior dealt with Peter, saying, “When thou art converted, strengthen thy brethren.” At another time, He said to him, “Lovest thou me?” and having received Peter’s reply, He said, “Feed my sheep.” If the sisters loved the Lord, let them feed the sheep, and not destroy them. How oft have wise men and women sought to dictate Brother Joseph by saying, “O, if I were Brother Joseph I would do this and that”; but if they were in Brother Joseph’s shoes they would find that men or women could not be compelled into the kingdom of God, but must be dealt with in long-suffering, and at last we shall save them. The way to keep all the Saints together, and keep the work rolling, is to wait with all long-suffering, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.

387 John 15:14; cf. John 14:15. Painting with permission of Lester Yocum. In <http://lyocum.com/business/gallery/images/display/traditional/acts3.jpg> (accessed February 15, 2012).

388 That this consecration would be total and complete seems to be emphasized by the passage immediately following these verses containing the Lord's description of the death that Peter would suffer for His sake (John 21:18-19).

389 J. Smith, Jr., Teachings, 19 October 1840, p. 174.

390 B. C. Hafen, Anchored, pp. 28, 29. Figure with permission of Liz Lemon Swindle.

391 D&C 6:20.

392 E.g., D&C 1:17, emphasis added.

393 D&C 84:77, emphasis added.

394 John 15:15, emphasis added.

395 N. A. Maxwell, Choose, p. 46.

396 Cited in B. C. Hafen, Disciple's Life, p. 20.

397 See D&C 122:1-8. Francis Webster was remembered for his eloquent testimony that he and others in his handcart company became "acquainted with [God] in our extremities," by this means obtaining an "absolute knowledge that God lives" (C. M. Orton, Francis Webster, p. 140). Citing the experience of Stephen, who saw the Lord "in the agonies of death," Elder Orson Hyde taught (O. Hyde, 6 October 1853, p. 125):

True it is, that in the most trying hour, the servants of God may then be permitted to see their Father, and elder Brother. "But," says one, "I wish to see the Father, and the Savior, and an angel now." Before you can see the Father, and the Savior, or an angel, you have to be brought into close places in order to enjoy this manifestation. The fact is, your very life must be suspended on a thread, as it were. If you want to see your Savior, be willing to come to that point where no mortal arm can rescue, no earthly power save! When all other things fail, when everything else proves futile and fruitless, then perhaps your Savior and your Redeemer may appear; His arm is not shortened that He cannot save, nor His ear heavy that He cannot hear; and when help on all sides appears to fail, My arm shall save, My power shall rescue, and you shall hear My voice, saith the Lord.

398 Cf. D&C 132:23-24. The Prophet Joseph Smith further explained: "No one can truly say he knows God until he has handled something, and this can only be

in the holiest of holies” (J. Smith, Jr., *Documentary History*, 1 May 1842, 4:608). Elder Bruce R. McConkie elaborates (B. R. McConkie, *New Witness*, p. 492):

What greater personal revelation could anyone receive than to see the face of his Maker? ... And is it an unseemly or unrighteous desire on man’s part to hope and live and pray, all in such a way as to qualify for so great a manifestation? There is a true doctrine on these points, a doctrine that is spelled out as specifically and extensively in the revealed word as are any of the other great revealed truths. There is no need for uncertainty or misunderstanding and surely, if the Lord reveals a doctrine, we should seek to learn its principles and strive to apply them in our lives. This doctrine is that mortal man, while in the flesh, has it in his power to see the Lord, to stand in His presence, to feel the nail marks in His hands and feet, and to receive from Him such blessings as are reserved for those only who keep all His commandments and who are qualified for that eternal life which includes being in His presence forever.

In another place, Elder McConkie wrote (B. R. McConkie, *Promised Messiah*, pp. 582-584):

“Therefore, sanctify yourselves that your minds become single to God”—and now we come to the crowning promise of the Gospel—“and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will” (D&C 88:68). That is the Lord’s promise, His great promise, His crowning promise, His last promise. What is there that can excel in importance the obtaining of that spiritual stature which enables one to see the Lord? And so the next words spoken by the Lord to His friends were: “Remember the great and last promise which I have made unto you” (D&C 88:69).

Then follows some counsel relative to right living, which is climaxed with these words, the full import of which is known only by those who are endowed with power from on high in holy places: “Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation” (D&C 88:74-75; cf., e.g., J. Smith, Jr., *Documentary History*, 23 January 1833, 1:323-324). Why? “That I may fulfill this promise, this great and last promise,” this promise that you shall see me and that I will unveil my face, that I may fulfill this promise “which I have made unto you, when I will” (D&C 88:75). To those of understanding, we say: The purpose of the endowment in the House of the Lord is to prepare and sanctify His saints so they will be able to see His

face, here and now, as well as to bear the glory of His presence in the eternal worlds.

“How do men obtain a knowledge of the glory of God, His perfections and attributes?” asked the Prophet Joseph Smith. His answer: “By devoting themselves to His service, through prayer and supplication incessantly strengthening their faith in Him, until, like Enoch, the Brother of Jared, and Moses, they obtain a manifestation of God to themselves” (L. E. Dahl *et al.*, Lectures, Lecture 2 Questions and Answers, p. 64, see also 2:55, p. 51).

In his charge to the Twelve Apostles in modern times, Oliver Cowdery said the following (see J. Smith, Jr., Documentary History, February 1835, 2:195-196, 198):

... [I]t is necessary that you receive a testimony from heaven for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out; although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven.

Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hand upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid His hands upon His disciples, why not in latter days?....

You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore call upon Him in faith in mighty prayer till you prevail, for it is your duty and privilege to bear such testimony for yourselves.

Commenting on this charge, Elder McConkie wrote (B. R. McConkie, Promised Messiah, pp. 594-595):

Few faithful people will stumble or feel disbelief at the doctrine here presented that the Lord's apostolic witnesses are entitled and expected to see his face, and that each one individually is obligated to “call upon Him in faith in mighty prayer” until he prevails. But the Twelve are only a dozen in number. There are seldom more than fifteen men on earth at a time who have been ordained to the holy apostleship, which brings us to another statement made by Elder Cowdery in his apostolic charge (J. Smith, Jr., Documentary History, 2:196): “God does not love you better or more than others.” That is, apostles

and prophets do not gain precedence with the Lord unless they earn it by personal righteousness. The Lord loves people, not office holders. Every elder is entitled to the same blessings and privileges offered the apostles. Indeed, “an apostle is an elder” (D&C 20:38); such is the title by which he is proud to be addressed. The priesthood is greater than any of its offices. No office adds any power, dignity, or authority to the priesthood. All offices derive their rights, virtues, authorities, and prerogatives from the priesthood. It is greater to hold the Melchizedek Priesthood than it is to hold the office of an elder or of an apostle in that priesthood. The Lord loves his priesthood holders, all of whom are given the same opportunity to do good and work righteousness and keep the commandments. All of the elders in the kingdom are expected to live the law as strictly as do the members of the Council of the Twelve, and if they do so live, the same blessings will come to them that flow to apostles and prophets.

Apostles and prophets are named as examples and patterns of what others should be. The Quorum of the Twelve should be a model quorum after which every elders quorum in the Church might pattern its course....

I repeat: apostles and prophets simply serve as patterns and examples to show all men what they may receive if they are true and faithful. There is nothing an apostle can receive that is not available to every elder in the kingdom. As we have heretofore quoted, from the Prophet’s sermon on the Second Comforter (J. Smith, Jr., Teachings, 27 June 1839, p. 149): “God has not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them.” It follows that everything stated by Elder Oliver Cowdery in his charge to the apostles could also be given as a charge to all elders. Every elder is entitled and expected to seek and obtain all the spiritual blessings of the Gospel, including the crowning blessing of seeing the Lord face to face.

399 Cf. Deuteronomy 4:29: “But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.”

400 Licensed from iStockphoto. See <http://www.istockphoto.com/stock-photo-100671-hide-and-seek.php>.

401 T. G. Madsen, *Souls*, p. 289. I have changed “grandson” to “granddaughter” in this story for consistency with the photograph.

402 Matthew 7:13.

403 See 2 Nephi 31:8-9, 17.

404 Matthew 7:14.

405 See 2 Nephi 31:19-20.

406 J. W. Welch, Sermon, p. 72; J. W. Welch, Light, pp. 170-171. In the D&C version of this concept, the middle phrase ("seek, and ye shall find") is omitted. It is possible that the ellipsis was accidental, as was, apparently, the omission of some items from the list of virtues in the 1833 version of today's D&C 4:6. It is also possible that the omission was deliberate, as some have conjectured was the case in the exclusion of "thy kingdom come" from the Book of Mormon version of the Lord's prayer (compare Matthew 6:10 with 3 Nephi 13:10). Welch justifies the exclusion of the phrase in the Savior's sermon to the Nephites in light of the fact that "God's Kingdom had already come both in heaven through Christ's victory over death and on earth that day in their midst" (J. W. Welch, Sermon, p. 95; cf. K. Stendahl, Third Nephi, p. 147). See also D. A. Bednar, Power to Become, pp. 152-153.

See A. L. Gaskill, Sacred Symbols, pp. 230-232 for a description of Catholic *Porta Santa* and "dedication" rites that require a threefold knocking prior to admission through a closed door.

407 Matthew 7:7.

408 JST Matthew 7:17.

409 Matthew 7:6:

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Welch observes that "Such a requirement of secrecy is a common feature of ritual initiations or temple ordinances" (J. W. Welch, Light, p. 169), noting that "the Joseph Smith Translation is exactly concerned with the requirement of keeping certain sacred things secret. It adds: 'The mysteries of the kingdom ye shall keep within yourselves, ... for the world cannot receive that which ye, yourselves, are not able to bear' (JST Matthew 7:10-11)" (J. W. Welch, Sermon, p. 72). For additional discussion, see *ibid.*, pp. 70-72; J. W. Welch, Light, pp. 168-170.

410 President Taylor said (J. Taylor, 6 January 1879, p. 120):

We are told that, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Yet to all such he will say, "I never knew you: depart from me, ye that work iniquity." You say, that means the outsiders. No, it does not. Do they do many wonderful works in the name of Jesus? No; if they do anything, it is done in the name of themselves or of the Devil. Sometimes they will do things in the name of God; but it is simply an act of blasphemy. This means you, Latter-day Saints, who heal the sick, cast out devils, and do many wonderful things in the name of Jesus. And yet how

many we see among this people of this class — that become careless, and treat lightly the ordinances of God's house and the priesthood of the Son of God — yet they think they are going, by and by, to slide into the kingdom of God. But I tell you unless they are righteous and keep their covenants they will never go there. Hear it, ye Latter-day Saints!

411 I.e., “For *every one* that asketh receiveth ...” (Matthew 7:8).

412 J. W. Welch, Sermon, pp. 72-73 further explains (cf. J. W. Welch, Light, pp. 170-171):

Actual experience among Christians generally shows that the promise articulated here should not be understood as an absolute one: Many people ask, and seek, and knock; yet, in fact many of them do not find. Moreover, there is reason to believe that Jesus expected his true followers to seek for something out of the ordinary: An early saying from *Oxyrhynchus* attributed to Jesus reads, “Let him who seeks not cease seeking until he finds, and when he finds, he will be astounded, and having been astounded, he will reign, and having reigned, he will rest” (cf. B. Layton, Greek Gospel of Thomas, 2:1-4, p. 154). It is crucial that a person come to the Father correctly (see 3 Nephi 14:21), and for all who seek and ask at this point in their progression — after believing and accepting the requirements in the Sermon that precede this invitation — for them it will be opened.

413 Matthew 7:21-23.

414 J. W. Welch, Sermon, p. 77. Cf. J. W. Welch, Light, pp. 178-179.

415 In Amos 3:2, the Lord describes His covenant people as those who He has *known*: “You only *have I known* of all the families on earth. Therefore I will punish you for all your iniquities.” They are not only known by Him, but also *know* him: “I am the good shepherd, and know my sheep, and am *known of mine*” (John 10:14). Joseph Smith explained that the fulness is only given to those who have received and kept all the commandments and ordinances: “If a man gets the fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord” (J. Smith, Jr., Teachings, 11 June 1843, p. 308). See also J. W. Welch, Sermon, pp. 77-78.

416 B. R. McConkie, NT Commentary, 1:255.

417 H. D. Betz *et al.*, Sermon, p. 551 n. 23.

418 See JST Matthew 7:31, which makes it clear that the setting of Matthew 7:21-23 is the final judgment.

419 2 Nephi 9:27.

420 J. Bunyan, Progress, p. 181.

421 On all other occasions besides the one cited in the body of this chapter, the Prophet applied the lessons of the parable to the early Saints' quest for justice from government leaders. Six days prior to the Lord's reiteration of the parable and its application to the need of the Saints to importune for redress in the loss of their lands in Jackson County Missouri (D&C 101:81-94), Joseph Smith aptly alluded to the parable and counseled the Saints. His wording paralleled parts of the later revelation (J. Smith, Jr., Teachings, 10 December 1833, p. 36, emphasis added. See also J. Smith, Jr., Words, discourse probably given October 1843, p. 415 and A. C. Skinner *et al.*, Parables, pp. 104-108):

Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and employ every lawful means to seek redress of your enemies; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fail you, appeal unto the executive; and when the executive fail you, appeal unto the president; and when the president fail you, and all laws fail you, and the humanity of the people fail you, and all things else fail you but God alone, and you *continue to weary Him with your importunings, as the poor woman did the unjust judge*, He will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night.

In a letter to his uncle John Smith written on June 17, 1844 (ten days before his martyrdom), the Prophet indirectly alluded to the parable in the context of instructions in case of mob violence against the Saints in Nauvoo. In this instance, the "unjust judge" that was to be wearied was Governor Thomas Ford of Illinois (J. Smith, Jr., Documentary History, 6:486, emphasis added):

We have sent to the Governor, and are about to send again, and we want you to send affidavits and demand the attention of the Governor, and request protection at his hand, in common with the rest of us that by our *continual wearying* we may get him to investigate the whole matter.

422 Luke 18:1-8.

423 A. E. Harvey, Companion 1970, pp. 274-275.

424 With permission, National Gallery of Victoria.

425 J. E. Talmage, Jesus the Christ, p. 405. Regarding the New Testament context of application, A. E. Harvey, Companion 1970, pp. 274-275 comments as follows:

The application of the parable follows easily. Christians needed to have no doubt about the rightness of their cause; but, in the face of calumny and persecution, they longed for vindication. This was expected to take the form of a reversal of present values, a bringing to light of the things known only to

faith, and the visible establishment of the Christian community as the chosen people of God—in short, the end of the present order, the judgment, and the new age. Those things were taking longer to come than perhaps the earliest generation of Christians expected (a disappointment which may underlie the difficult phrase, “while he listens patiently to them”; and alternate rendering is... “while he delays to help them”—which would make this clearer). But they must keep on praying for them. If even a neglectful human judge yielded at last to constant entreaties, how much more certainly would God vindicate his chosen! But that moment of vindication would always involve judgment. Anyone who had lost faith (perhaps because of the delay) would have reason to fear it. “When the Son of Man comes, will he find faith on earth?”

426 J. Smith, Jr., Words, p. 14, punctuation modernized.

427 D&C 84:43-44.

428 J. Smith, Jr., Words, p. 15, punctuation modernized. Cf. D&C 84:45-47.

429 Ibid., p. 15, punctuation and capitalization modernized, words in brackets added.

430 With permission. From J. Smith, Jr. *et al.*, Manuscript Revelation Books, Facsimile Edition, Revelation Book 1, 149 [recto], p. 274. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints.

431 With permission. From *ibid.*, Revelation Book 1, 150 [verso], p. 276. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints.

432 With permission.

433 J. Smith, Jr., Documentary History, 1:286-295. After suffering mobbings and menacings for a year in Hiram, Joseph and Emma had just moved back to Kirtland on September 12, 1832 (M. L. Staker, *Hearken*, p. 377). Seventeen-month-old Julia, the surviving adopted twin, accompanied them. Emma was approximately seven months pregnant.

434 In contrast to the first part of the revelation that was received in a meeting of six elders with the prophet, the second part of the revelation is described as having been given in the presence of “eleven high priests save one.” The text of the manuscript version corresponding to verse 42 reads (J. Smith, Jr. *et al.*, Manuscript Revelation Books, Facsimile Edition, Revelation Book 1, 151 [recto], pp. 278-279, capitalization modernized. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints):

... and all those who come not unto this Priesthood, which ye have received, which I now confirm upon you who are present this day viz. the 23rd day of

September 1832 eleven high priests save one by mine own voice out of the heavens and even I have given you the heavenly hosts and mine angels charge concerning you.

Despite the overnight break in the meeting, however, note that the focus of the passage on the oath and covenant of the priesthood continues through verse 48, signaling a continuity of inspiration between the two revelatory sessions on succeeding days.

435 At the time this revelation was received, the words “conference” and “council” were almost synonymous (see J. F. Darowski, *Seeking* 2011, pp. 99-100). See M. L. Staker, *Sharing*, e.g., pp. 120, 124-125 for a discussion of how the Prophet shared authority with others in such gatherings. In addition to wanting every Saint to receive the privilege of personal communion with the heavens, Joseph Smith was also democratic in his desire to have the scriptures unfolded to all, decrying those who supposed that their plain truths were “mystery... and, therefore, are not to be understood” (J. Smith, Jr., *Teachings*, December 1835, p. 96). He taught that “is the privilege of every Elder to speak the things of God” (D. Q. Cannon *et al.*, *Far West*, 25 October 1831, p. 20, spelling and capitalization modernized) and that every Saint could come to a personal knowledge of the Father Himself (see, e.g., D&C 67:10; 88:68; 93:1). Having carefully studied the minutes Church conferences and meetings in Kirtland, Darowski (J. F. Darowski, *Seeking* 2011, pp. 97-98; cf. J. F. Darowski, *Seeking* 2010, pp. 27-28) concluded that they reveal:

... not a narrow hierarchical leadership but a shared, even symbiotic, collaboration. This relationship remained the essence of the genius of Church organization and structure throughout the lifetime of Joseph Smith. Second, it was interesting to discover that Joseph Smith was not always as prominent a participant as might be expected. I had previously labored under the assumption that Joseph Smith primarily governed the early Church through the power of his charismatic personality and priesthood authority, sanctioned by revelatory endorsement from on high. My notion was that Joseph Smith stood at the head of everything and therefore ultimately decided everything. Govern he did, but not quite as exclusively as I had supposed. Finally, over time, even as the complexity and scope of Church governance expanded, the conference/council model was retained.

Richard L. Bushman (R. L. Bushman, *Rough Stone*, p. 175, see also pp. 256-258) agrees with Darowski’s conclusions about the nature of the early Church as a “hierarchical, yet consensual, institution in which all official members were able to appreciably participate” (J. F. Darowski, *Seeking* 2011, p. 99):

Even though he was the seer and God's spokesman to the Church, Joseph wanted his followers to experience God as he did... In an inexplicable contradiction, Joseph was designated as the Lord's prophet, and yet every man was to voice scripture, everyone to see God. That conundrum lies at the heart of Joseph Smith's Mormonism. The amplification of authority at the center was meant to increase the authority of everyone, as if the injection of power at the core energized the whole system. Although the Prophet's ability to speak for God put his supreme authority beyond dispute, power was simultaneously distributed to every holder of the priesthood and ultimately to every member. From the outside, Mormonism looked like despotism, if not chaos. On the inside, subservience to the Prophet's authority was believed to empower every member. Though he was Moses and they were Israel, all the Lord's people were prophets [see Numbers 11:29].

436 Emphasis added. J. Smith, Jr. *et al.*, Manuscript Revelation Books, Facsimile Edition, Revelation Book 1, 149 [recto], pp. 274-275, capitalization modernized. Cf. D&C 84:1.

437 D. Q. Cannon *et al.*, Far West, 25 October 1831, p. 20, spelling, punctuation, and capitalization modernized.

438 F. C. Collier *et al.*, Council, 27-28 December 1832, p. 3. Spelling and punctuation modernized.

439 With permission from the artist. From Teachings of the Living Prophets, Teachings of the Living Prophets, p. 7.

440 Alexander Campbell's movement used similar phraseology as they spoke of the contrast between the "present order of things" (as found in typical Christian churches of their time) to the "ancient order of things" (as they interpreted church practices found in the Bible) (M. L. Staker, Hearken, p. 33). However, an important difference is that Joseph Smith's authority in declaring the practices of the primitive church were at least as often rooted in his own visions and revelations as they were grounded in the former revelations and history contained in the Bible (see J. M. Bradshaw, God's Image 1, pp. 458, 625-626).

441 Having spoken for the first time about the correct order of councils in the Church at a conference in Hiram, Ohio, on October 11, 1831, the Prophet reported: "The Elders were instructed in the ancient manner of conducting meetings, of which knowledge most of them were ignorant" (J. Smith, Jr., Documentary History, 11 October 1831, 1:219). Beginning on that day, the Prophet called and set apart six brethren to visit the several branches of the Church and teach them "the ancient manner of conducting meetings as they were led by the Holy Ghost" (D. Q. Cannon *et al.*, Far West, p. 17, spelling, grammar,

and punctuation modernized, see also pp. 24-25; J. Smith, Jr., *Documentary History*, 25 October 1831, 1:219. Cf. Moroni 6:9; D&C 46:2).

The minutes do not give additional detail about the specifics that they were to teach, though one might suppose that the pattern was exemplified in the meeting they had held on that day (see D. Q. Cannon *et al.*, *Far West*, pp. 19-24). Moreover, one week after the final selection of brethren for this assignment had been completed, Orson Hyde, one of the six called to teach the branches, requested a revelation from the Prophet that seems to shed further light on this subject “on a personal level” (J. F. Darowski, *Seeking* 2011, p. 102). The Lord’s response reads in part (D&C 68:1-5; see (J. Smith, Jr., *Documentary History*, 1 November 1831, 1:227-229):

My servant, Orson Hyde, was called by his ordination to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them.

And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth—

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Behold, this is the promise of the Lord unto you, O ye my servants.

Although the passage certainly can be applied more generally, Elder Hyde no doubt saw its relevance to his recent assignment to teach the branches to conduct meetings “as they were led by the Holy Ghost” (D. Q. Cannon *et al.*, *Far West*, p. 17; cf. D&C 46:2).

While it was the duty of the presiding authority to provide adequate opportunity for discussion of all matters laid before a council, all present at the meeting had an equally binding responsibility to refrain from speaking impetuously (see W. Bagehot, *Bagehot*, cited in N. A. Maxwell, *Meekly Drenched*, pp. 129-130). On the contrary, each council member was charged to “speak [only] as they are moved upon by the Holy Ghost” (D&C 68:3). The Lord was explicit in saying to Hyrum Smith that before he could “declare” His word he must first “obtain” it—only then would he merit the blessing “to have [His] Spirit and [His] word, yea, the power of God unto the convincing of men” (D&C 11:21; cf., e.g., D&C 50:13-22).

The prophet Jacob eloquently expressed this principle when he wrote: “Wherefore I, Jacob, gave unto them these words as I taught them in the temple, *having first obtained* mine errand from the Lord” (Jacob 1:17, emphasis added). The *American Heritage Dictionary* clarifies the older meaning of the word “errand” as being “a mission or an embassy” or, more specifically related to this context, “an oral message that has been entrusted to one” (American Heritage Dictionary, American Heritage Dictionary, s.v. “errand”). Thus, what Jacob obtained from the Lord before he spoke in the temple was not merely the assignment to preach, but, in addition, the specific message to be delivered.

This manner of conducting meetings followed the example of Adam’s posterity, who “rose up and blessed Adam” (D&C 107:54), and of the patriarch himself, who prophesied “being full of the Holy Ghost (D&C 107:56). Joseph Smith explained: “Each should speak in his turn and in his place, and in his time and season, that there may be perfect order in all things; and that every man, before he makes an objection to any item that is brought before a council for consideration, should be sure that he can throw light upon the subject rather than spread darkness, and that his objection be founded in righteousness” (J. Smith, Jr., Teachings, 15 January 1836, pp. 93-94). For additional instructions of the Prophet on these matters, see J. M. Bradshaw, *God’s Image 1*, Endnote 6-16, pp. 494-495.

442 Is it possible that the revelation was transcribed into *Revelation Book 1* from an earlier dictation that was made during the meeting itself?

443 P. P. Pratt, *Autobiography* 2000, p. 72. Underwood comments: “Strictly speaking, Pratt’s observations refer only to the *dictation* of the revelation texts, not to what happened to them thereafter, when, as textual analysis of the [*Book of Commandments and Revelations*] makes abundantly clear, they *did* ‘undergo revisions, interlinings, [and] corrections’ before publication” (G. Underwood, *Revelation*, p. 83 n. 23).

444 D&C 88:3-4.

445 D&C 130:3; J. Smith, Jr., *Words*, 2 April 1843 (2), p. 173; J. Smith, Jr. *et al.*, *Journals*, 1841-1843, 2 April 1843, pp. 324, 326, 404, 405.

446 See Ehat and Cook, in J. Smith, Jr., *Words*, 2 April 1843 (2), pp. 268-269 n. 5.

447 D&C 130:3.

448 J. Smith, Jr., *Teachings*, 27 June 1839, pp. 149, 150-151.

449 D&C 88:4.

450 John 14:22.

451 John 14:16-17.

452 L. T. Dennis *et al.*, ESV, p 2053 n. 14:18.

453 J. Starr, Partakers, p. 81.

454 N. Russell, Deification, p. 151.

455 S. Sandmel *et al.*, New English Bible, 2 Peter 1:4, p. 299.

456 J. N. Sparks *et al.*, Orthodox Study Bible, p. 1692.

457 J. Vajda, Partakers.

458 2 Peter 1:5.

459 Elder Bruce R. McConkie affirmed that there is “an additive order to the attaining of these attributes” (J. F. McConkie *et al.*, Revelations, p. 68).

460 H. W. Attridge *et al.*, HarperCollins Study Bible, p. 2068 n. 1:5-7.

Joseph Neyrey argues that the triad of faith, hope, and charity “forms the determining framework in which other virtues are inserted” in other passages of scripture (J. H. Neyrey, 2 Peter, Jude, p. 155). I have added a column for D&C 4:6, and have substituted the KJV terms for these virtues where they differ from Neyrey’s list. I have also corrected the ordering of Neyrey’s lists where they differ from scripture. Note that Romans 5:3-4 defines hope as the result of patience (steadfastness) and experience (character), developed in tribulation:

Romans 5:1-5	2 Peter 1:5-7	D&C 4:6
<i>faith</i>	<i>faith</i>	<i>faith</i>
	virtue	virtue
peace	knowledge	knowledge
	temperance	temperance
<i>hope</i> [patience, experience]	<i>patience</i>	<i>patience</i>
	godliness	
	brotherly kindness	brotherly kindness
		godliness
<i>love</i>	<i>charity</i>	<i>charity</i>
		humility
		diligence

Though some elements of the three lists differ, the reward of divine fellowship for the disciples is the same. In 2 Peter 1:4, they are promised that they will become

“partakers of the divine nature.” In Romans 5:2, they are told that they will “rejoice in hope of the glory of God.” In other words, they can look forward with glad confidence, knowing that they “will be able to share in the revelation of God — in other words, that [they] will come to know Him as He is” (J. E. Faulconer, *Life of Holiness*, p. 209. Cf. 1 John 3:2; D&C 38:8; 50:45; 76:94; 93:1). Faulconer continues: “Since the word ‘glory’ can also be taken to mean ‘perfection,’ as in Romans 3:23, Jesus Christ has brought us into a place where we can rejoice in a hope that we will see the perfection of the Father in its brightness and majesty. We will see the Father in the Son, and we will see Him by being in His presence.”

In D&C 4:7, the faithful will “knock, and it shall be opened unto [them].” Welch argues that this latter promise is best understood “in a ceremonial context” (J. W. Welch, *Sermon*, p. 72). Matthew Bowen comments (M. L. Bowen, *Thy Will Be Done*, p. 243):

The Greek verbs meaning “ask” and “seek” correspond to the Hebrew verbs *sh’l* and *bqsh*, which were used to describe “asking for” or “seeking” a divine revelation, often in a temple setting. [Tvedtnes] detects a further temple echo in “knock” (J. A. Tvedtnes, *Temple Prayer*, p. 90), which should resonate with Latter-day Saints. The two divine passive reward clauses “it shall be given you” and “it shall be opened to you” also may suggest a temple situation with Jesus as “keeper of the gate” (2 Nephi 9:41-42. See J. Gee, *Keeper*).

These suppositions are supported by Nephi’s assertion, “If ye cannot understand, ... it will be because ye ask not, neither do ye knock; wherefore, *ye are not brought into the light*, but must perish in the dark” (2 Nephi 32:4, emphasis added). A person’s being “brought into” a place seems to imply the presence of a keeper-of-the-gate figure or *paralemtor*, as when Jesus promised the disciples, “I will come and receive [*paralempsomai*] you to myself” (John 14:3). The “light” would then be that part of the temple where God’s full presence shines as represented by the Holy of Holies ... Granted, there are additional senses in which one might understand this reward clause. However, if the temple is the locus par excellence of inquiring, asking, and seeking revelation from the Lord (see Psalm 27:4), then the divine passive to be “brought into the light” probably connotes being brought into the light of the Lord’s countenance (see Numbers 6:24-27), a full reception of the blessings of the Atonement or the royal “adoption” (Romans 8:15-23), the greatest possible “revelation.”

Regarding “revelation,” Bowen continues (M. L. Bowen, *Thy Will Be Done*, p. 248 n. 41):

The word “revelation” from Latin *revelatio* originally connoted “a taking away of the veil” (compare Greek *apokalyptein*, “uncover”). This idea is depicted in 2 Corinthians 3:14-18, where Paul connects “liberty” (Greek *eleutheria*; Greek *aphesis*, “release”) to revelation and beholding the Lord’s glory with “open face” and being transformed into His glory (see 2 Corinthians 3:15-19). We note again Paul’s declaration that creation anxiously awaits the “revelation [*apokalypsin*] of the sons of God” and being “delivered from the bondage of corruption into the glorious liberty [*eleutherian*] of the children of God” (Romans 8:19, 21).”

In recognizing ceremonial applications of these verses, it should be remembered, however, that the temple ordinances also foreshadow an eschatological realization (see J. A. Widtsoe, *Work*, p. 33. Also cited in A. K. Parrish, *Widtsoe*, pp. 307-308).

461 I prefer the word “charity” to “love” in this context, if only because the nature of the love described here differs so greatly from the ordinary manifestations of “love” one finds in the modern world. In his brilliant Roman Catholic commentary on Shakespeare’s *Romeo and Juliet*, Joseph Pearce concludes that “the right sort of love can lead us to heaven, whereas the wrong sort can condemn us to hell” (J. Pearce, *Shakespeare on Love*, pp. 15-16). On the saving and damning manifestations of “love,” see also C. S. Lewis, *Loves*.

462 See, e.g., J. H. Neyrey, 2 Peter, Jude, pp. 154-155.

463 See, e.g., J. M. Bradshaw, *God's Image 1*, pp. 350-351.

464 J. Smith, Jr., *Teachings*, 21 May 1843, p. 305.

465 2 Peter 1:10.

466 J. H. Neyrey, 2 Peter, Jude, 2 Peter 1:11, p. 106.

467 With permission. In the public domain: http://upload.wikimedia.org/wikipedia/commons/7/7b/Transfiguration_bloch.jpg (accessed February 17, 2012).

468 J. H. Neyrey, 2 Peter, Jude, pp. 178-179.

469 J. Smith, Jr., *Teachings*, 21 May 1843, p. 304.

470 *Ibid.*, 2 July 1839, p. 158.

471 J. Smith, Jr., *Words*, 21 May 1843, p. 209.

472 *I.e.*, 2 Peter 1:19.

473 L. T. Dennis *et al.*, *ESV*, p. 2419 n. 1:19.

474 Emphasis added. Likewise, summarizing the thrust of Peter’s arguments, Lee writes (S. S. Lee, *Jesus' Transfiguration*, p. 143):

I believe that [the] theological thinking of 2 Peter is almost equivalent to both the Markan discipleship of following Jesus in his suffering, death, and glorification (Mark 8:27-9:13) and Paul's understanding of the believers' continuous transformation into the image of Christ (2 Corinthians 3:18-4:6).

475 J. Smith, Jr., Teachings, 11 June 1843, p. 308.

476 Ephesians 1:13-14.

477 L. T. Dennis *et al.*, ESV, Ephesians 1:14, p. 2263.

478 B. R. McConkie, Mormon Doctrine, p. 361. Cf., e.g., L. T. Dennis *et al.*, ESV, p. 2263 n. 1:13.

479 B. R. McConkie, Mormon Doctrine, p. 362.

480 D&C 76:53.

481 B. R. McConkie, Mormon Doctrine, p. 362.

482 D&C 131:5, 132:18-26.

483 D&C 88:4.

484 D&C 124:124.

485 Image in the public domain. See, e.g., <http://scripture-for-today.blogspot.com/2011/02/psalm-1326-10-we-found-it-in-fields-of.html>

486 See H. B. Lee, Light, p. 211; D. A. Bednar, Pray Always, p. 41. In a theological sense, a mystery may be defined as "religious truth via divine revelation" (D. Harper, Dictionary).

Harper further explains that the term is "from Anglo-French *misterie* (Old French *mistere*), from Latin *mysterium*, from Greek *mysterion* (usually in plural *mysteria*) 'secret rite or doctrine' from *mystes* 'one who has been initiated,' from *myein* 'to close, shut,' perhaps referring to the lips (in secrecy) or to the eyes (only initiates were allowed to see the sacred rites)." See also C. Kerényi, Eleusis, p. 46; M. W. Meyer, Mysteries, pp. 405. "The Romans translated *myesis*, the act of closing the eyes, with *initiatio*, from *in-itia*, 'going into.' Kerényi further explains: 'A festival of entering into the darkness, regardless of what issue and ascent this initiation may lead to: that is what the *Mysteria* were, in the original sense of the word'" (J. M. Lundquist, Fundamentals, p. 676). "The Greek word was used in [the] *Septuagint* for 'secret counsel of God,' translated in *Vulgate* as *sacramentum*" (D. Harper, Dictionary).

487 D&C 42:65; 43:13; 63:23; 64:5; 71:1; 76:7, 114; 84:19; 90:14; 107:19.

488 1 Peter 2:9.

489 D&C 63:23, 84:19-20, 107:18-19.

490 The Prophet Joseph Smith taught (J. Smith, Jr., Teachings, 22 January 1843, pp. 271-272):

Some say that the kingdom of God was not set up on the earth until the day of Pentecost... but, I say in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God.... Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.

491 D&C 28:7.

492 J. Smith, Jr., Words, 12 May 1844, p. 366; J. Smith, Jr., Documentary History, 12 May 1844, 6:363. These are the Prophet's words in context (J. Smith, Jr., Teachings, 2 May 1844, p. 364):

The Savior has the words of eternal life. Nothing else can profit us... I advise all to go on to perfection, and search deeper and deeper into the mysteries of Godliness.

493 D&C 76:7.

494 James Tissot (French, 1836-1902). *The Prophecy of the Destruction of the Temple (La prophétie de la destruction du temple)*, 1886-1894. Opaque watercolor over graphite on gray wove paper, Image: 7 1/8 x 11 1/16 in. (18.1 x 28.1 cm). Brooklyn Museum, Purchased by public subscription, 00.159.213. In J. F. Dolkart, James Tissot, p. 195. With permission.

495 E.g., Matthew 13:11. See also Pseudo-Clement, Homilies, 19:20, p. 336; Clement of Alexandria, Stromata, 5:10, pp. 458-460; Basil, Spirit, 66-67, pp. 40-43.

496 M. Barker, Hidden, p. 2.

497 Matthew 13:11; Mark 4:11; Luke 8:10.

498 Image in the public domain. Detail of icon in The Holy Monastery of Saint Catherine, Sinai, Egypt. From Holy, Holy.

499 See, e.g., J. M. Bradshaw, God's Image 1, pp. 658-660.

500 Cf. JST Exodus 34:1-2; JST Deuteronomy 10:1-2.

501 JST Exodus 34:1-2 reads: "And the Lord said unto Moses, Hew thee two other tables of stones, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage."

502 Elder Joseph Fielding Smith (J. F. Smith, Jr., Answers, 1957, 1:117-118) wrote "that while Israel was restricted in the power of the priesthood from the days of Moses to the days of the ministry of our Savior, yet the prophets in Israel such as Elijah, Isaiah, Jeremiah, Ezekiel, and Daniel, were blessed with the Melchizedek Priesthood, but this priesthood was not given to others."

503 L. Schaya, Meaning, pp. 15-16, cf. p. 41. See also D. C. Matt, Zohar 1, Noah 1:63b, pp. 369-370 and 369 n. 198; B. M. Metzger, Fourth Ezra, 14:4-6, p. 553; J. E. Seaich, Ancient Texts 1995, pp. 670 n. 74 and p. 757; J. E. Seaich, Mormonism, p. 132; H. Sperling *et al.*, Zohar, 1:26b, pp. 1:101-102 and 2:17b, p. 3:55; J. A. Tvedtnes, Laws, pp. 391-396; J. L. Kugel, Traditions, pp. 634-668; J. L. Kugel, How to Read, pp. 251-254.

504 See, e.g., M. Barker, Josiah.

505 M. Barker, Older, p. 257. See also J. M. Bradshaw, God's Image 1, E-227, pp. 758-759.

506 M. Barker, Who was Melchizedek.

507 J. M. Bradshaw, Ezekiel Mural.

508 A. A. Orlov, Heir, p. 46. See also M. Barker, Revelation, pp. 27-34.

509 See e.g., M. Barker, Text.

510 With permission from Val Brinkerhoff. For more on this mosaic, see J. M. Bradshaw, God's Image 1, p. 573.

511 R. S. Eccles, Hebrews, pp. 214-215.

512 W. J. Hamblin, Temple Motifs. See also M. Barker, Who was Melchizedek and *Targum Isaiah* 24:16, cited in Barker.

513 *Genesis Rabbah* interprets Melchizedek's giving of bread and wine to Abraham as follows: "He handed over to him the laws governing priesthood" and "The bread stands for the show-bread, and the wine stands for the offerings" (J. Neusner, *Genesis Rabbah* 2, 43:6, pp. 119-120).

514 See Seach for a refutation of the argument that the Aaronic Priesthood was abolished at the time of Christ (J. E. Seach, *Ancient Texts* 1995, pp. 973, 975).

515 See e.g., Philo, *Giants*, 54-55, p. 473; Philo, *Exodus*, 2:29, p. 70; and Hebrews 6:18-20. While Eccles sees the author of Hebrews as dismissing “as inferior to the Christian way all mystic Judaism of whatever kind,” the striking nature of the broad similarities between the Jewish and Christian mysticism must also be acknowledged (R. S. Eccles, *Hebrews*, p. 220). See Barker for a discussion of how the early Christians might have interpreted the arguments of Hebrews concerning the priesthood (M. Barker, *Who was Melchizedek*).

516 Sterling notes the high regard given Philo’s writings by early Christians, “who preserved about two-thirds of his known corpus” (G. E. Sterling, *Philo*, p. 297). Legends of contact between Philo and the Christian community were preserved by Eusebius (Eusebius, *Ecclesiastical*, 2:17, p. 50), and at least one pseudepigraphal document purported to relate his (implausible) conversion to Christianity. For a largely negative analysis of possible influences of the Greco-Roman mysteries on Paul’s baptismal theology, see A. J. M. Wedderburn, *Baptism*, especially pp. 90-163.

517 Clement of Alexandria, *Stromata*, 1:23, p. 335.

518 E. R. Goodenough, *Light*, pp. 292-293.

519 “Melchizedek” is written as two words in Genesis 14, Psalm 110, the *Samaritan Pentateuch* (S. Lowy, *Principles*, p. 320), the *Targums* (J. W. Etheridge, *Onkelos*, 14), and *11QMelchizedek* (F. G. Martinez, *Melchizedek*, 2:9, p. 140).

520 M. Barker, *Who was Melchizedek*.

521 E. R. Goodenough, *Introduction to Philo*, p. 159; cf. E. R. Goodenough, *Summary*, p. 188; E. R. Goodenough, *Paul*, pp. 165-166. Regarding the fate of Jewish mystical groups such as those found at Dura, Goodenough writes (E. R. Goodenough, *Summary*, p. 198):

... from direct evidence we know nothing; but it would seem that the leaders of this Judaism from the sixth to the eighth centuries had a great change of attitude. They learned Hebrew... [and as] they did so, they could for the first time learn to pray in Hebrew, to read the Scriptures in Hebrew, and to study the rabbinical writings... At the same time, they not only stopped using the symbolic vocabulary..., but, wherever possible, destroyed it by clipping out the offensive forms... Christians preserved Philo and many Jewish apocalyptic books, but the medieval Jews so neglected the great mass of literature that Greek- and Iranian-speaking Jews must have produced in the whole ancient world that from Jews we have no trace of it left at all... It

remains to be seen whether medieval Jewish *Kabbalah*... represents a survival and amplification of this more general Jewish mysticism, or was freshly created by the influence of medieval Christian mystics, or came down from *Merkavah* beginnings, or, as I suspect, was in some way a mixture of all these.

522 J. Smith, Jr., Teachings, 4 May 1842, p. 237. Cf. J. Smith, Jr. *et al.*, Journals, 1841-1843, p. 54 n. 198.

523 D&C 107:1.

524 D&C 107:1-6. D&C 76:57 makes it clear that the order of Melchizedek was patterned “after the order of Enoch, which was after the order of the Only Begotten Son.” Notwithstanding the important distinction between the two priesthoods, the Prophet Joseph Smith taught that “[a]ll priesthood is Melchizedek, but there are different portions or degrees of it” (J. Smith, Jr., Teachings, 5 January 1841, p. 180). In this sense, the Aaronic priesthood is rightly characterized as being “an appendage to the greater, or the Melchizedek priesthood” (D&C 107:14).

525 D&C 84:6, 34.

526 D&C 84:19-22. Living the law of consecration is the last qualifying step that prepares one to “see God” (D&C 97:16, 21, Matthew 5:8, 3 Nephi 12:8; cf. D&C 58:18).

527 See C. T. R. Hayward, *Israel*, pp. 156-219 regarding Philo’s explanation of the name Israel as meaning “the one who sees God.” Summarizing sources that describe having “seen God” as an identifying attribute of true Israel among some Jews and early Christians, Barker writes (M. Barker, *Christmas*, pp. 89-90):

When the Christians were emphasizing that they had seen the Glory (e.g., Luke 2:30-32, 3:6; John 1:14; cf. Isaiah 40:5, 49:6, 52:10, 56:12; Zechariah 2:10), the name “Israel” was said to mean “the one who has seen God,” and so the emphasis in the Christmas stories was a claim to be the new Israel. Philo often used the expression: it was fundamental to his Judaism. He never explained it nor argued for it; it was something he could assume. “The nation that sees, that is, Israel” (Philo, *Dreams*, 2:44, p. 391; cf. 1:71, p. 380): “For Israel means seeing God” (Philo, *Preliminary Studies*, 51, p. 308). “The sons of Israel” (Leviticus 15:31) for him became “the sons of the seeing one” (Philo, *Interpretation*, 3:15, p. 311). Almost all the early Christian writers adopted this explanation of Israel and claimed it for the Church (see C. T. R. Hayward, *Israel*, pp. 156-193). It was used in prayers: “For by [Christ] thou hast brought home the Gentiles to thyself for a peculiar people, the true Israel beloved of God and seeing God”; “the God of Israel, Thy people which truly see and

which have believed in Christ” (A. Roberts *et al.*, Apostolic Constitutions, 7:1:36, p. 474 and 8:2:15, p. 491; cf. M. Barker, Temple Themes, pp. 154-160).

528 Hebrews 4:1.

529 H. W. Nibley, Apocryphal, p. 312; cf. pp. 310-311. See W. W. Isenberg, Philip, 85:14-16, p. 159.

530 D&C 76: 70-71, 81; cf. 1 Corinthians 15:40-42.

531 In Webster’s 1828 dictionary (N. Webster, Dictionary, s.v. Degree), we find the following definitions of “degree”:

1. A step; a distinct portion of space of indefinite extent; a space in progression; as, the army gained the hill by *degrees*; a balloon rises or descends by slow *degrees*; and figuratively, we advance in knowledge by slow *degrees*. Men are yet in the first *degree* of improvement. It should be their aim to attain to the furthest *degree*, or the highest *degree*. There are *degrees* of vice and virtue. 2. A step or portion of progression, in elevation, quality, dignity or rank; as a man of great *degree*. We speak of men of high *degree*, or of low *degree*; of superior or inferior *degree*. It is supposed there are different *degrees* or orders of angels.

532 J. A. Widtsoe, Are All Exalted, p. 278; cf. S. W. Kimball, Miracle, pp. 243-244; S. W. Kimball, Importance, pp. 5-6; B. R. McConkie, New Witness, pp. 144-145.

533 J. A. Widtsoe, How May Membership, pp. 200-201. See D&C 131:1.

534 J. Smith, Jr., Teachings, 16 May 1843, 300-301; D&C 131:1-4.

535 D&C 84:34.

536 Compare photograph of original plans in C. M. Hamilton, Salt Lake Temple, p. 78.

537 D&C 84:34.

538 D&C 84:23.

539 D&C 132:16-17.

540 D&C 84:34.

541 D&C 132:22.

542 J. E. Talmage, House of the Lord (1912), pp. 192, 291.

543 Ibid., pp. 191-192, 287.

544 J. Smith, Jr., Teachings, 11 June 1843, p. 308; cf. J. Smith, Jr., Words, 11 June 1843, p. 213; A. F. Ehat, *et al.*, in *ibid.*, p. 286 n. 25.

545 See G. M. Leonard, *Nauvoo*, p. 261; J. Smith, Jr., *Record*, 28 September 1843, p. 416. See also R. K. Esplin, *Succession*, pp. 314-315; J. Smith, Jr., *Words*, 27 August 1843, pp. 244-247, 303-307; W. W. Phelps, cited in S. M. Brown, *Paracletes*, pp. 80-81.

546 D&C 84:34.

547 J. Smith, Jr., *Teachings*, 27 August 1843, p. 322; cf. D&C 76:56-59. In his discourse of 27 August 1843, the Prophet implied that Moses received the fulness of the Melchizedek priesthood, saying that “God cursed the children of Israel because they would not receive the last law from Moses,” and also that the “law revealed to Moses in Horeb never was revealed to the children of Israel as a nation” (*ibid.*, pp. 322-323, 27 August 1843, pp. 323-323; cf. J. Smith, Jr., *Words*, 27 August 1843, pp. 243-247; A. Ehat, *et al.*, in *ibid.*, pp. 303-304 n. 21).

548 W. Clayton, *Diaries*, 17 May 1843. To be ritually prepared in this sense means that one has received the fulness of the priesthood, the highest ordinance that can be given from one man to another mortal on earth. The privilege of having one’s calling and election made sure is an additional blessing that can only be bestowed by God Himself.

549 Elder Orson Hyde explained that the blessing of exaltation is reserved for “kings and priests... [who] have received their washings and anointings in the temple of God on this earth; [and] have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown” (O. Hyde, *Diagram*). As with every other ordinance of the gospel, those who live to merit the blessings of the fulness of the priesthood but do not have an opportunity to receive them in this life will receive them at some future time (D&C 137:7-9).

550 J. E. Talmage, *House of the Lord* (1912), p. 194. See also pp. 192-194, 295.

551 *Ibid.*, p. 192. See also p. 295. Six steps also led to Solomon’s throne (1 Kings 10:19). Likewise, the Investiture Panel at Mari in ancient Mesopotamia depicts the six top steps of a stairway that led to the inner sanctuary where kingship was apparently bestowed and renewed (Y. M. al-Khalesi, *Palms*, p. 42). Note that six steps effectively define seven degrees of separation.

552 L. R. Cahoon, *Holy of Holies*, p. 651. See also J. E. Talmage, *House of the Lord* (1912), p. 193.

553 In the public domain. In <http://media.photobucket.com/image/william%20clayton/ParshallAE/Album%25203/WilliamClayton.jpg> (accessed February 13, 2012).

554 J. Smith, Jr., Documentary History, 16 May 1843, 5:391-392. Note that the last paragraph is included in D&C 131:1-4. Italicized words are my own. For the historical context of these teachings, see J. B. Allen, *No Toil*, pp. 129-130.

555 Colossians 3:3. Cf. D&C 86:8-10.

556 By these words, it can be inferred that William Clayton had received the ordinance conferring the fulness of the priesthood. However, the words do not imply that he had already received the “more sure word of prophecy.” See D&C 131:5-6 and the discussion in chapter 8.

557 Cf. D&C 132:17.

558 Cf. D&C 132:19, 30.

559 Cf. D&C 132:27.

560 Cf. D&C 132:26. Doubtless the “day of the Lord Jesus” refers to the time of resurrection (elsewhere called the “day of redemption” (D&C 132:26) or the “day of redemptions” (J. Smith, Jr., *Words*, 10 March 1844, p. 335)), when the spirits of the disobedient will again receive a measure of protection against the power of the Adversary by taking up a resurrected body (see 2 Nephi 9:8-12; Alma 34:35).

561 For more comprehensive overviews of the veiling of women in antiquity, see S. D. Ricks *et al.*, *With Her Gauzy Veil*; K. van der Toorn, *Significance of the Veil*.

562 See S. Ruden, Paul, p. 73.

563 *Ibid.*, p. 76.

564 *Ibid.*, p. 87.

565 L. H. Wilson, *Unveiling*.

566 See, e.g., D. M. Gurtner, *Torn Veil*, pp. 70-71, who concluded that the implicit and explicit function of the veil as described in the Old Testament “was to effect *separation between the most holy and the less holy*. This is a structural feature based on a theological necessity. Moreover, this separation was executed by means of the veil’s *prohibiting physical and visual accessibility to the God* enthroned in the holy of holies. Finally, this prohibition is *depicted graphically by the presence of cherubim* woven into the veil, which resonates with the guardian function they serve in Genesis 3:24, where inaccessibility to the presence of God is first seen in biblical tradition.”

567 See J. M. Bradshaw, *God's Image* 1, pp. 100, 148.

568 See, e.g., J. M. Bradshaw *et al.*, *God's Image* 2, pp. 4, 304-309.

569 Public Domain, <http://restoredapologetics.blogspot.com/2010/02/11.html>.
From the Catacomb of Priscilla, Via Salaria, Rome, Italy.

570 1 John 3:2; cf. Moses 2:26: "Let us make man in our image, after our likeness." Early Christians saw mankind's "image" as the similarity to God they were automatically granted through their physical creation, and their "likeness" as that resemblance which could be acquired only by the correct exercise of free will (see, e.g., Gregory of Nyssa, *On the Origin of Man*, cited in A. Louth *et al.*, *Genesis* 1-11, p. 33; Diadochus of Photice, *On Spiritual Perfection*, 4, cited in *ibid.*, p. 30).

571 1 John 3:3.

572 A. F. Segal, *Paul*, p. 152. Wrote President David O. McKay:

Every person who lives in this world radiates light, which affects and influences every other person in the world. Our choices in life determine what we really are. The radiance of the light that emanates from our countenance is determined by the choices we make, and is a powerful force in human relationships. And every person is the recipient of that radiation. The Savior was conscious of that reality; and to a degree so are we.

Whenever Jesus came into the presence of an individual He was conscious of a light emanating from that person's soul, and which was mirrored in his countenance. He knew the behavior and conduct, and the choices a person had made because that behavior and those choices were reflected by the radiating light in one's countenance. My dear brothers and sisters, we must make nobler choices. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. Every moment of life we are affecting, to a degree, the life of every other person with whom we may come in contact, and who comes within the sphere of our influence.

Every person is affecting every other person who lives. We cannot for one moment escape this emanation, this radiation of light that emanates from our countenance. Life is a constant state of radiation and absorption of light. To exist is to radiate light; to exist is to be the recipient of light. And we choose the qualities we permit to be radiated by the light within us, determined by our behavior, and by the choices we make. (BYU Devotional, 1947).

573 2 Corinthians 3:18, Segal's translation.

574 2 Corinthians 3:13-18.

575 Exodus 34:29.

576 Exodus 34:33.

577 Exodus 34:34.

578 G. K. Beale *et al.*, NT Use of the OT, 1 Corinthians 11:4-5, p. 732. Strengthening the analogy to Moses' glorification, Wilson notes: "Paul's word 'covered / *akatakalyptos*' refers to something hanging 'down from' the face" (L. H. Wilson, Unveiling), not merely a head covering.

579 1 Corinthians 11:2.

580 L. H. Wilson, Unveiling.

581 J. Smith, Jr., Words, pp. 9-10, cf. pp. 42, 110, 210, 327-331. "Some of the church in Paul's day had come into the presence of God and an innumerable company of angels and to the spirits of just men made perfect" (J. Smith, Jr., Documentary History, 2:197).

582 C. R. A. Morray-Jones, Body, p. 503.

583 D. Blumenthal, Merkabah, p. 147.

584 K. L. Barney, NT Footnotes, 1 Corinthians 11:11, 2:293 n. f.

585 1 Corinthians 11:11.

586 G. K. Beale *et al.*, NT Use of the OT, 1 Corinthians 11:7, p. 733.

587 Indeed, without the least qualification, the First Presidency of Heber J. Grant, J. Reuben Clark, and David O. McKay expressed woman's position as follows: "The true spirit of the Church of Jesus Christ of Latter-day Saints gives to woman the highest place of honor in human life" (J. R. Clark, Messages, 6:5).

Although Jewish and Christian accounts of heavenly ascent often limit access to holy places to men, Rowland notes that Paul's epistles were addressed to women as well, and sees:

... the transfer of cultic imagery to a community which was inclusive [as] a reminder that ritual impurity does not seem to have been a disqualification from access to the nascent Pauline Christian communities and their communion with the heavenly world (though later we know that menstruation could be a bar on women being baptized)... There is no sense of disqualification here... This may also explain the enigmatic reference to the angels in 1 Corinthians 11:10. There are several passages from apocalyptic texts where humans are refused admission into the presence of God by angels. According to Paul, *all* those sanctified (1 Corinthians 6:11), women (and children?) as well as men, can expect to understand the mystery through the indwelling Spirit which enables the believer to probe the profound things of God (1 Corinthians 2:10). This meant becoming part of the temple of God (1 Corinthians 3:16, 6:19). In such circumstances, women who might find

themselves otherwise disqualified needed some kind of [sign of authority or power] to indicate their right to be in the divine presence (1 Corinthians 11:10), much as those who accompanied the Lamb had the name of God on their foreheads (Revelation 14:1). Such [a sign of authority or power] equipped women to be part of the assembly which, like the Qumran community, shared the lot of the angels in light (Colossians 1:12f.; cf. 1QH 11:20f.; 1QS 19:6ff.). (C. Rowland, *Things*, pp. 144-145).

Note that early Christians, when they gathered to “lift up [their] hearts to heaven,” were reminded that God Himself (along with angels and mortals) would be an “onlooker” to their proceedings (J. Cooper *et al.*, *Testament*, 1:23, p. 71).

588 1 Corinthians 11:10.

589 D&C 131:1-4. See also J. M. Bradshaw, *God's Image* 1, pp. 519-523.

590 K. L. Barney, *NT Footnotes*, 1 Corinthians 11:12, 2:293-294 n. g. Despite any differences that might exist in details of ordinances and covenants for men and women, the results of living the law of obedience are the same for both if they are faithful to the end (D. H. Oaks, *Keys and Authority*).

591 Cyril of Jerusalem, *First Catechetical, Protocatechesis*, 9, p. 3. Thanks to Bryce Haymond for pointing out this reference.

592 D. H. Oaks, *Keys and Authority*.

593 2 Corinthians 3:18, Segal's translation.

594 1 John 3:2.

595 1 Corinthians 11:10.

596 1 Corinthians 11:5-6.

597 N. M. Sarna, *Genesis*, p. 26; *Exodus* 20:26; 28:42-43. Cf. S. D. Ricks *et al.*, *With Her Gauzy Veil*, p. 350, who argue that the veils of Israelite sanctuaries “were intended not so much to obscure as to shield the most sacred things from the eyes of sinful men, which purpose would also make sense in the veiling of women.” Making a similar comparison with respect to Egyptian mythology, they write (*ibid.*, p. 352):

It is significant that face veiling of women, not generally practiced in ancient Egypt, is mentioned by the Greek writer Plutarch (whose contemporary Hellenic society may not have engaged in veiling, but whose culture historically did) in his *Isis and Osiris*: “In Sais the image of Athena, which one also sees as Isis, contains the following inscription: ‘I am the cosmos, the past, present, and future, no mortal has yet lifted my veil’” (Plutarch, *Isis and Osiris* 9). “Throughout the ancient world,” observes Hugh Nibley, “the veil of

the temple is the barrier between ourselves and both the hidden mysteries of the temple and the boundless expanses of cosmic space beyond. An example of the former is 'the veil of Isis,' which no man has lifted" (H. W. Nibley, *Sacred*, pp. 376-377).

598 L. H. Wilson, *Unveiling*.

599 J. A. Tvedtnes, *Rituals*; cf. B. K. Packer, *Personal Revelation*, p. 59; W. Clayton, *Chronicle*, 15 June 1844, p. 134.

600 See Ephesians 5:22-33. "Paul's real object in Ephesians 5:22-33 was to demonstrate the fact that Christ's marriage to the Church and human marriages follow *the same heavenly pattern*, and are subject to the same rules of behavior" (J. E. Seaich, *Mystery*, p. 130). Seaich also notes the "special use of the verb *paristēmi* ('present') in Ephesians 5:27, when he speaks of Christ 'cleansing' the bride, so that he might 'present her to himself a glorious Church, without spot. Several passages from Paul's other epistles (Colossians 1:21-22; 2 Corinthians 11:2) precede the mystery of union with the same verb, combined with similar adjectives of purity and holiness.... Israelite law especially required that the bride be without 'spot' or 'blemish' (*amomos*, Ephesians 5:27); *momos ouk estin en soi*; LXX Song of Songs 4:7), for such an imperfection would preclude the possibility of even *approaching* the veil or the altar (Leviticus 21:23; *m. Ketuboth*, 7:7). Thus Ephesians 1:4 informs us that the Church was preexistently destined to be made 'holy and spotless' (*amomos*) as a prerequisite for union with her Bridegroom. This requirement is especially important, because it shows that purification traditionally *preceded* the nuptial mystery, and was originally separate from it" (*ibid.*, pp. 131-132).

601 Isaiah 40:5.

602 Ephesians 5:27.

603 Ephesians 5:25.

604 S. W. Hahn, *World as Wedding*, p. 12.

605 The word "revelation" equates to "apocalypse," from the Greek word *apokalypsis*, which means "unveiling."

606 See Revelation 19:9, 21:9, 22:17.

607 Revelation 21:2.

608 Revelation 21:16-18.

609 See Exodus 28:2.

610 Revelation 21:1.

611 S. W. Hahn, *World as Wedding*, pp. 6-8.

612 For an in-depth study of covenants in the Bible, see S. W. Hahn, *Kinship by Covenant*. On the differences between covenants and contracts in Scripture, particularly with reference to marriage, see Scott Hahn, *Swear to God: The Promise and Power of the Sacraments* (New York: Doubleday, 2004); John Grabowski, *Sex and Virtue: An Introduction to Sexual Ethics* (Washington, DC: Catholic University of America Press, 2003), 32-38; Gordon P. Hugenberger, *Marriage as a Covenant: A Study of Biblical Law and Ethics* (Leiden: Brill 1995), 185-279; Paul F. Palmer, S.J., "Christian Marriage: Covenant or Contract?" *Theological Studies* 33 (1972), 617-665; G. M. Tucker, "Covenant Forms and Contracts Forms," *Vetus Testamentum* 15 (1965), 487-503.